

THE SIXTH SENSE

12/10/2000



TO THE READER.

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IDIOT MAN; or, The Follies of Mankind (L'Homme Stupide).

By CHARLES RICHET, Professor of Physiology at the Faculté de Médecin. Nobel Prize for Physiology in 1913. Translated by Norah Forsythe and Lloyd Harvey. Demy 8vo. 7/6 net.

Is man more stupid than the animals? With great zest and ingenuity and much logic, the Professor contends that the customs of mankind are not only idiotic, but painful and harmful; nose-rings, ear-rings, tattooings, etc., among the savages, and drug taking, smoking, alcoholism and venereal disease among civilized people. The Professor destroys the smug and complacent theory that some far off supreme power is responsible for human misfortune, and proves that man alone is to blame for the muddle and wretchedness in which he lives.

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THE SIXTH SENSE

A PHYSICAL EXPLANATION OF CLAIRVOY-
ANCE, TELEPATHY, HYPNOTISM, DREAMS,
AND OTHER PHENOMENA USUALLY CON-
SIDERED OCCULT. FORTY YEARS OF
STUDY, OBSERVATION AND EXPERIMENT

BY
JOSEPH SINEL

WITH A FOREWORD BY
MACLEOD YEARSLEY, F.R.C.S., F.Z.S.

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FOREWORD

My friendship with Mr. Joseph Sinel is one which I value highly. His long and honourable life has been passed in the continuous pursuit of truth, and his contributions to biology, geology and prehistoric archæology, especially as concerns his native island of Jersey, are well known. I therefore esteem it an honour that he should have asked me to write a "foreword" to this, his latest work. It is the first satisfactory hypothesis dealing with a subject which has long been obscured by prejudice, trickery and ignorant credulity that I have read. To my mind, it is a well-reasoned and plausible attempt to explain what has hitherto been accepted too readily by some and condemned too

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readily by others. It is to be hoped that the intellectual and scientific side of thought will consider Mr. Sinel's little work with open and unprejudiced mind. Whether his contentions are right or wrong I cannot presume to decide, but that they are based upon careful observation, scientifically carried out, I am quite sure. It should deal to "Spiritualism" and the "occult" the shrewdest blow that has ever been struck.

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PROLOGUE

FOR about forty years I have closely studied the subjects of Telepathy and Clairvoyance, and during the last fourteen or so, have had opportunities that can have been the good fortune of very few investigators, as the following pages will show.

Until the present moment I had never entertained the slightest intention of making public my experiences in these matters. They were carried out solely for the satisfaction of myself and that of a few scientific friends. What induces me to now bring them into public notice, is that I have just come across an article by Sir Edwin Ray Lancaster in the *Literary Guide*, in which he makes use of the words : " The preposterous fallacy of telepathy." This quotation shows

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that even among the greatest scientists of the land are some that could not have looked with more than a cursory glance into this subject, and yet have not hesitated to pronounce a verdict, which, having the weight of authority behind it, will be accepted by many inquirers. Clairvoyance also, as I shall show further on, has, at the hands of other men of science, been condemned in similarly ill-considered terms. Hence, I think, the necessity for the task I am undertaking in writing this little book.

The task I am undertaking, viz., the defence of the phenomena of clairvoyance and telepathy as being absolute facts, but the result of purely physical causes, does not appear to be an easy one, for I find myself in opposition to two great schools of thought.

On the one hand I have those who deny these phenomena *in toto*; and on the other hand those who accept them as real, but due to supernatural agencies.

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Still, notwithstanding its intricacies, the whole matter seems to me so plain that I feel sure of being able to give a clear exposition of it, and to show that my conclusions rest on fairly solid ground.

These two subjects, deeply scientific, and as material and mechanical as are our wireless installations, have been so tangled up with what is termed "Spiritualism," and the whole series so mixed up with the conjuring business, that it is small wonder that there are not only open minds on the matter, but that many persons dismiss the whole thing as utter rubbish.

Among the immense mass of literature dealing with these subjects, from the time that Dr. Dee published his remarkable experiences in 1583¹ to the present day, we

¹ "A True Account of Actions with Spirits." By Dr. John Dee. 1583.

Those who have access to this old volume will find interesting reading from page 107 onward. There the doctor relates in minute detail his

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hunt in vain for any item that will help us to accept or reject either the whole, or any part, of the subject.

Those who have written adversely, seem to have had no experiences beyond those obtained from theatrical stage or platform. And on the other hand, those who, like myself, maintain the reality of the phenom-

experiences with a child named Arthur. This was certainly a very fine instance of *clairvoyance*, although the doctor, fully imbued with the Spirit notion, does not use this term; probably the word is a later creation.

What the child had to describe is not clearly stated, but when we read his answers, we see at once what I have often noticed, and will explain further on, viz., that clairvoyance is the same as direct vision, and that sometimes this breaks in by gradual degrees.

The child has been caused to gaze upon a "Holy Stone" (see artificial methods of inducing a kind of hypnotism on page 78). And then, speaking: "I see two O's." "They join to form a figure 8." "No, it's the letter B." And thus proceeding slowly to the details of the inscription or whatever it was that the doctor was submitting.

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ena, have failed to put on record proofs sufficiently strong to convince the sceptic. Thus, in the records of Richet, Myers, Crookes and several others, we find references to "Averages," and "Percentages," in the number of correct replies by their subjects.

In the classical and oft referred to experiments of the Rev. P. Newnham and his wife at Brighton in 1871-2, we read: "The experiments numbered 672, and the correct replies received were 168, giving an average of 17 per cent. Whereas, according to the law of averages, the correct answers would have been 8 per cent." Richet found 12 correct answers out of 68 trials, and so on.

These reports leave the door very wide open to the objections of the critic, and seem to me more like the results of guessing competitions than illustrations of the truth of clairvoyance.

The homing pigeon and the bee are true

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clairvoyants, and these do not locate and find their homes on a "percentage" of occasions!

It seems to me that in all these experiments the operators must have had very imperfect subjects, who, failing to a great extent in being able to exercise the faculty of clairvoyance, had recourse to guessing.

Very different have been my own experiences in these matters, as I shall presently show. In my many thousands of experiments, covering a period of fourteen years, I have never met with a guess. I have always had either an exact and detailed reply, or else my subject would say, "I can perceive nothing at all," or "The thing is too indistinct." But I must not anticipate what I shall have to explain fully further on.

Foremost among those who deny the reality of the phenomena of Clairvoyance is Mr. Joseph McCabe. In his book, "Is Spiritualism based on Fraud" (Watts & Co., 3s.), this strong critic devotes sixteen pages

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to what he terms "The subtle art of Clairvoyance," and in which he denounces the whole thing as the result of clever conjuring tricks, the collusion of confederates, and so forth. Nearly all of which tricks, he tells us, have been discovered and exposed by detectives who have attended the demonstrations.

Among the tricks exposed in Mr. McCabe's book are some that were popular parlour conjuring amusements in the middle of last century; for example the wetting of a sealed envelope with spirits of wine to render it temporarily transparent, so that the "medium" is able to read writing on an enclosed slip of paper; the substitution of one article for another by a confederate, and similar childish doings.

This shows that even among those who expend much ink over this subject are some who have not only failed to grasp the meaning the word conveys, but have never

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considered the matter, and have arrived at their conclusions simply as a result of having witnessed more or less farcical exhibitions on the popular stage. Clairvoyance as I know it, and would define it, is the perception of the magnetic rays or waves that radiate from surrounding matter and traverse all matter without the operation of the usually recognized organs of sense. And "Clairvoyant" is a term I would apply to a person who has the faculty of adjusting some portion of the brain to be the recipient of the rays proceeding from *any indicated portion of that matter*, to the exclusion of all other rays. Just as in our wireless installations we adjust our apparatus for the reception of the rays proceeding from some desired station to the exclusion of all others.

The only difference between our "wireless" appliances and the brain machine is that the former consist of inorganic matter

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in the form of batteries and wires, and the latter of protoplasm in the form of sensitive cells and nerve fibres. The operation of both is the same; the rendering appreciable to the senses of invisible and inaudible etheric waves.

(I am here referring to the human subject. In the lower animals the brain is always, in greater or lesser degree, in a condition which appreciates these etheric waves; clairvoyance and telepathy—especially the latter—being important factors in their daily lives, as every close observer in the field of Zoology must know.)

Here I am simply generalizing, and will enter into fuller details further on.

As clairvoyance, rather than telepathy, has claimed my attention in recent years, I shall deal with that subject first.

UNIVERSITY COLLEGE L.
SPINAGAR

CHAPTER I

CLAIRVOYANCE

OF the various encyclopedic definitions we have of this term, the clearest, and the least involved, is an article in the "Globe Encyclopedia."

The article reads as follows: "A faculty supposed by the vulgar to be possessed by certain persons, in virtue of which they can see in the dark, describe objects they have never seen with the naked eye, but which they are conjectured to see mentally, and by which also they can describe objects separated from them by any opaque substance, such as in a closed box." It goes on to say: "In all cases these pretensions

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break down when subjected to the searching inquiry of trained scientific men."

As this brief and uncompromising definition represents what I believe to be the opinion of most of those who have not studied the matter I shall not comment upon it, but proceed to examine whether facts agree with its conclusions or not.

Those who may be desirous of entering into an inquiry of their own will do well to begin by considering the following properties of matter. As Professor Duncan, in his "New Knowledge," definitely states, and Professor Rondlot claims to have optically demonstrated, rays, waves, pulsations, or vibrations—as we may choose to call them—are ceaselessly emanating from all matter, impinging on, and affecting all surrounding matter.

To the physicist, equipped with the requisite apparatus, this may no doubt be optically demonstrated, but the simple fact

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is obvious to everyone who devotes to it the least amount of observation and thought, e.g., the effect of the rays or vibrations proceeding from any glowing mass, that we term *light*. These rays cause chemical changes in such other masses of matter as are within their reach, as in the taking of a photograph, or the fading of some coloured material. The rays or vibrations proceeding from a bit of loadstone induce magnetism in neighbouring pieces of iron and cobalt. Some of these rays, such as those we term light, are arrested in their course by some forms of matter which other rays, such as those of a magnet and the Röntgen rays, readily traverse.

If, prior to 1895, it had been stated that there would come a time when the bones in a living person's body, and even the beating of his heart, would be rendered visible, or that a parcel of contraband material hidden inside a bale of compressed cotton could be

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seen by the customs' officer, there would not have been lacking "trained scientific men" who would have ridiculed the notion, and termed it a "preposterous fallacy." Yet the discovery of the now familiar "X-rays" was purely accidental. Professor Röntgen was engaged upon quite another line of research when he was surprised at their occurrence as a side issue in his work. The discovery of these matter-traversing rays was as purely accidental as if a cyclist on a journey chanced to collide with a swallow; and in the latter case it would not be logical to suppose that the cyclist had collided with the only thus-accessible swallow in the world. We may therefore logically conclude that there are myriads of other matter-traversing rays ceaselessly passing from matter to matter that are as yet as untrapped and unsuspected as were the X-rays prior to the days of Röntgen.

Until the days of Marconi it was not

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known, even if suspected, that devices could be produced which would not only "tap," as it were, these etheric waves, but translate them into sound, and even by means of intricate arrangements of the element selenium, transform such waves into *light*, affording what we term "wireless telephony" and "wireless television."

To those who observe closely the ways of living things—not the controlled living things in direct touch with ourselves, but those of the wild—it must often suggest itself that there must exist some gateway of knowledge other than those accounted for by the five ordinary senses.

I shall now pass from the general to the specific, and I think I shall succeed in making my meaning clear.

In the matter of clairvoyance, the first point to be considered is, if it is really possible for any living thing to perceive what is around it without the employment

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of any of the five recognized senses—seeing, hearing, smelling, tasting and feeling. We have hitherto been told that this is impossible, for there are no other gateways of knowledge.

If we begin our inquiry by the study of the human being, we shall certainly find the task insuperable, as being too complex. We must begin with something simple, say in the plant world.

There is a common little bog-plant known as the sundew (*Drosera rotundifolia*). This little plant is not content with deriving its nourishment as do other plants, from soil and air, but it must have insect food. It has leaves specially adapted for capturing flies. These leaves, which are round and about the size of threepenny-pieces, are on slender stalks from one to three inches in length. Each leaf has on its upper side a number of tentacular hairs tipped with a gummy, glistening substance. When a fly comes in

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contact with these it is held fast and the hairs close over it, just as do the tentacles of a sea-anemone upon its prey. Here all the good parts of the fly are digested and absorbed, then the wings and hard parts are thrown off.

Now if one of these plants is kept in the house under observation, and flies and other insects are kept away from it for a few days, movement will be noticeable. The leaves, which previously held their tentacles upward, will turn upside down, as if to search the soil or moss around for any minute insects that may be crawling there. But flies are more desirable. If a dead fly is now stuck on the point of a needle and fixed an inch or two away from the plant, decided movement of the leaves will commence. They will slowly move in the direction of the fly, those nearest striving to reach it.

The little plant can neither *see*, *smell*, *taste*, *feel* nor *hear*, yet it not only has a

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sense of *direction*, but can appreciate the *quality* of the object, for it will not thus act for a bit of paper or any substance not good to eat.

This looks like an incipient faculty of "Clairvoyance," and, I hold, *it is the same*; differing only in degree of complexity from that in humanity itself.

Is it possible to give an explanation of this? I think so. Every particle of matter in the universe is in a state of vibration, consequently evincing radio-activity, each particle throwing on the ether *its distinctive rays*. When corresponding rays or "wave lengths" are met with there is *response*. All matter is affected by surrounding matter, and in the case of the plant this is *living matter*, and the response is *manifest*.

Thousands of generations of that plant's ancestors had been in the habit of catching flies, so that this inherited habit had become part of its nature. It had been attuned to

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the wave-lengths which correspond to those of flies.

Far more easy of observation than those in the case of the sundew are the habits of climbing and twining plants. If any of these are grown against a smooth wall where no support is close at hand, it will either throw a branch, or direct its whole length, towards the nearest nail in that wall. More than this. If there are two nails near each other it will select the more suitable one; an old rusty and crooked one having the preference. (I have an enthusiastic and closely observant botanical friend who is constantly making this particular experiment.) Such experiments as these must surely lead every observant and thinking person to the conclusion that there are some means of perceiving things without the operation of any of the five senses. If this is so, the contention of those who oppose clairvoyance on the grounds that there can

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be no perception without the operation of one or other of these senses, seems to me to break down.

If that contention does not break down here, I think it will a little further on.

When we come to the *animal* kingdom this faculty becomes more complex, but at the same time far more obvious and convincing. Let us consider the insects. These possess all the five senses, but perform useful actions in which not one of them can possibly play a part.

Every collector of moths and butterflies knows that if a female moth which has been reared in captivity is placed alive in a box in a room, even in town, males of its kind will arrive from all quarters, and either enter the room or flutter against the window for admission.

The great naturalist Fabre, "the Father of Modern Entomology," as he has been aptly termed, relates the following incident.

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He once found the chrysalis of some large kind of moth which he took home and placed in a box in his study. One evening some time afterwards, as he sat in his dining-room, his servant entered with the startling information that his study was full of great flies (“*rempli de grosse mouches!*”) When he went to investigate he found that his moth, which was a female, had emerged from its chrysalis, and that a number of males of its species were fluttering around the box. They were of a species he had never seen in the neighbourhood, and must have come from a great distance. He closed the window and captured the intruders, which were fifteen in number. Then to test whether they had been guided by scent, he removed their antennæ (which carry the organs of smell), and placed the insects in a bag in his satchel.

The following morning he carried them to a wood about two miles away and liberated

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them. The same evening, soon after dark, they were one and all back in his study, so that it was evident that it was not scent that had guided them.

Still more interesting are Fabre's experiments on the "homing instinct" in mason bees, and the "sense of direction" in bees in general. In some of these experiments Fabre was assisted by Darwin, and the latter once suggested that this mystifying power might be due to some force analogous to magnetism, or to electric currents of some kind. But of this more anon.

Apart from those on the human subject, my observations comprise experiments with limpets and winkles, slugs, snails and woodlice—all resulting in very striking evidence that there are senses not included in our orthodox syllabus.

In the observation on plants which I have given, the sense of perception is of course a diffused one. It is *general*, and not specific.

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It is about the same as in the sea-anemone, which has no sense organs, but none the less perceives light, and winces when a shadow is made to pass over it.

In the insects, as I have shown, this perceptive faculty is far more definite, and seems to imply that there must be some specialized part of their anatomy to account for it.

It then seems certain that within the brain, not only of insects, but probably of all animals, there are arrangements of nerve fibres and sensitive cells that function as do the aërials in our wireless installations. That is, arrangements that not only tap etheric waves, but that pass the vibrations on to other arrangements of sensitive cells, where they are resolved into what are the equivalents of sight or sound. The animal being thus able to perceive things around, without the employment of any of the usually recognized organs of sense.

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We may first devote attention to the insects. These have a brain in the form of two nerve ganglia which receives all the impressions imparted to it through the five ordinary channels. But as we have seen, they can act with precision in matters that are not concerned with these. This leads us to inquire if they have any *discernible* part in their structure which might be the organ of a "sixth sense," so to term it?

Those who have gone through an elementary course of biology, such as that in the Junior Medical syllabus, will know that in the cockroach there are, on the top of the head between the ample eyes, two minute slits covered with very thin membrane. These are termed *fenestræ*, and are connected with excessively thin nerves. In Marshall and Hurst's "Practical Zoology" we read, "these are probably sense organs, but *their function is unknown.*" (Italics mine.)

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In the subject before us, in which I am postulating, or at least considering, the possibility of a "sixth sense," this may give a glimpse of light.

In other insects—flies, butterflies, etc.—there is something similar in the way of three little dots we term *ocelli*, and their function is *unknown*. We may now inquire if there is in brains of higher type something analogous (but of course in a different form).

Those who are students, or even those who dabble a little in biology, know that in the brain of all vertebrates there is a little mass known as the "Pineal body," or simply as the "Pineal."

In the adult human being this is about the size of a cherry-stone; larger in the female than in the male, and larger in the child than in the adult. It is also considerably larger (proportionally) in the lower animals than in man.

In its earliest stages of development the

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brain of every vertebrate consists of an enlarged portion of the spinal cord, and conspicuous upon the front part of this, and directed upward, is a solitary little projection, which is the only indication of a sense organ. This is the pineal body, a little mass of sensitive protoplasm, the function of which is, even at the present day, admittedly unknown.

The various observations, speculations and suggestions on this little body by scientific men afford interesting reading.

In 1664 the great French scientist, René Descartes, unable to account for its *raison d'être*, declared that it must be "the seat of the soul"!

Since the days of Descartes, it was long considered to be the vestige of a once "central eye." Then supposed to be a secretive gland, working in connection with other endocrinal glands in stimulating growth and development.

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From 1664 to 1926, a fairly long period, the only advance—if advance there has been—in our knowledge of this pineal body is that it has functions “connected with sexual precocity,” and even this suggestion by eminent scientific men is strongly questioned by many of their colleagues. (See *American Medical Journal* for 1924, and *British Medical Journal* of April 18th, 1925.)

As an old amateur biologist I have many times dissected the brain of the lower animals, and with regard to this little mass, consisting of a small knob with a tubular stalk, occupying as it were a seat of honour in the midst of larger portions of the brain all with well-authenticated functions, yet without a known function of its own, I have often wondered, as probably did Descartes, *que diable fait-il dans cette galère?*

Of the probability of its being a sense organ, with some function other than those

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of its neighbours, I have long felt fully convinced as the result of the following observations, viz.: In the lower vertebrates—dogfishes, rays and sharks—it occupies a position which brings its tip nearly in contact with the skin, and that in all of these there is an opening in the skull to allow it to be in as close proximity as possible to the “outer world,” so to speak.

Interested readers may observe this for themselves at the expenditure of a few pence. A common little dogfish (*Scyllium canicula*) can be obtained at many of the fish vendors, or on the coast from any fisherman, for sixpence. No dissection is needed beyond the stripping of the skin from the top of the head. The skull will be seen to be a cartilaginous box, and as soon as the skin is removed there will be seen an opening in the centre, between the orbits, nearly half an inch in diameter, and within this, with its swollen tip forward, in full

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view, a slender tube about half an inch in length.

This is the pineal body. It can just as readily be seen in any of the rays, and with a little more trouble in any of the lizards. This opening in the skull is the *anterior fontanelle*, a part of the skull which, in all higher vertebrates—e.g., in the human subject—remains uncalcified, or “open,” as the nurse would say, during infancy.

A visit to a Natural History Museum where there are fossils of the great reptiles—*Ichthyosaurus*, etc., and a look at these, will show that this opening was very large and important in those ancient monsters.

The pineal body itself varies in development in the different species. In some New Zealand lizards—e.g., *Hatteria*—it is very prominent, and this is what gave rise to the old notion that it represents an eye which has fallen into disuse.

In all higher vertebrates, the pineal

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body, although of course holding the same position, is less easy to trace, for in these it is over-lapped, and as it were buried, beneath the large anterior and more recently evolved portion of the brain, the *cerebrum*.

We may here pause to consider the following, viz.: If it were a gland, the function of which was the regulation of development or of sexuality, how is it that it is situated in the middle of the brain, holding a place among the regular recipients of perception, and why on a stalk? And above all why, in the lower vertebrates, supplied with an opening, like a little window in the skull, to allow it to be in as close contact as possible with outer environment?

I cannot help thinking that it is simply the analogue—I might almost say homologue—of the *fenestræ* and *ocelli* in the insects, that are in such full evidence and yet are pronounced of “function unknown,”

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and that the function of all these, viz., *pineal body*, *fenestræ* and *ocelli*, is the same, namely the reception of etheric rays that elude the ordinary sense organs, and at the same time pass them on to those portions of the brain that can render them manifest, and even resolve them into some form of consciousness.

We perceive on every hand among insects, birds and mammals, what we term the "sense of direction" and "homing instinct." We see the bees gathering nectar and pollen from the flowers in our gardens, and that as soon as they are laden, they make a straight dash for their nests in a direction so precise that we say "a bee line" when we refer to a very direct course. Their destination may be as much as two miles, or even more, away, yet the journey is made without hesitation and without error. No one can suggest that the bees are guided by any of the five ordinary

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senses. We simply say, "some faculty to us unknown." Yet—to my knowledge at least—no one has hitherto suggested a possible connection between such faculty and a portion of the brain with unknown function.

I therefore venture to suggest that the *pineal body*, or its counterpart in insects, is the seat of a sixth sense, to the operation of which are due all these supposed mysterious phenomena.

I have already mentioned that in the development of the vertebrate brain from the anterior portion of the spinal cord, the first indication of any sense organ is a solitary little knob that is none other than this pineal body. That it is a sense organ seems to be clearly proclaimed, by both its form and position, fitted to receive vibrations from without, as the more important sense centres will be when they make their appearance in its proximity.

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Then, as a result of stimuli in the way of vibrations transmitted to it through the agency of this pineal body, adjacent parts of the spinal cord bud forth, and give rise to the various sense organs which build the mass we term the brain.

These larger and more complex apparatus usurp, and so amplify and specialize, the functions of the little original sense organ that—at least in the human subject—its work is no longer required, for the larger mass now develop receiving apparatus of their own in the way of optic, auditory, and other organs; plus a considerable mass which differentiates, adjusts, and interweaves, all impressions received—a process which we term “reasoning,” and which may be either conscious or subconscious. The flight of the bee to its nest, or of the pigeon to its far-distant home, are certainly not the result of a process of reasoning in its usually accepted sense, but are subconscious, or as

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it were *automatic*, acts, a yielding to an impulse as mechanical as is the movement of a piece of iron towards the magnet, or the point of the needle in the mariner's compass towards the magnetic Pole.

It must not for a moment be thought that I am claiming that the function of the pineal body is now (in man) more than auxiliary to those of the other portions of the brain; that is, it represents neither more nor less than a sixth sense, this being the faculty of responding to vibrations from objects that by reason of distance, or the intervention of what we term opaque substances, are not appreciable by the five ordinary ones, and for the location of this within the brain we can find no other unoccupied region than the *pineal body*. I shall therefore make bold to say that this little mass is the seat of the mysterious faculties which—when they make their operation manifest in the human

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subject — we term “Clairvoyance,” and “Telepathy.”

We have already seen that in the higher animals, e.g. in the human subject, it is larger in the young than in the adult. Also that it is not so large in the human subject as in vertebrates of lower type. This is as we should expect, for *disuse* causes—in more or less degree—the atrophy of any bodily organ; and in man—especially in civilized man—there is no call upon it.

As to the method by which the brain adapts itself to the reception and utilization of certain rays to the exclusion of the myriads of others that are with equal force affecting it, we can do little more than speculate, but it seems evident that at the time of its operation specialized cells or nerve fibres must be in a state of vibration corresponding with, or in harmony with, the vibrations emanating from the desired object itself, of the same “wave length,” as the

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wireless operator could say. For instance, in the familiar example of one glass globe in a church or concert hall, which responds in harmony with one particular note on organ or piano, and to no other note but that particular one. I have made a brief allusion to this in the case of the little insect-eating plant *Drosera*, but I think we may carry the argument further and find many other examples. It seems to me that intense desire causes a mental image of the thing desired, this mental image being neither more nor less than a series of vibrations identical with those emanating from the object itself, thus forming a magnetic chain which tends to draw the things together. As in chemistry, that which we term "affinity" compels certain elements to combine.

Let us go back for a moment to Fabre's experiments with the moths. The female moth was a prisoner in a card box in his

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study, and the males were free in a distant wood. The same desire for mating (the same series of vibrations, or we may say wave-lengths) were present in both, and if the case had been reversed and the males had been in the box, the unmated female would have been drawn to them. The pigeon is being drawn towards its home, and the same force is tending to draw the home towards the pigeon, but as in the case of Mohamet and the mountain, it is the smaller, and better-equipped-for-locomotion, mass that moves.

Just one more familiar example. We have all read, and some among us may have had the experience, of man and horse in a large and arid district. Both are suffering acutely from thirst, and pervaded with an intense desire for water, of which there is no sign. At his wits' end the man relinquishes the reins, and if a little pool of water is within possibility of reach, even

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a dozen miles away, the horse will make its way straight to that little pool. The mental image of accessible water has induced a wave-length corresponding to those emanating from the pool, and the horse is drawn towards the source when these waves or rays emanate. I do not wish to harp upon my theory that the pineal body is the receptor of these rays, but perhaps I may suggest that if that little sense organ had not been atrophied by disuse in the man, he himself would have been able to perform the feat.

These instances, one and all, are examples of what we term "Clairvoyance."

We may now consider at some length the operation of this faculty in the human subject. If my claim is correct, and that the pineal body is the active agent, we must note that although it has fallen into disuse and no longer holds the rank it does in vertebrates of lower type, and as it must have done in the earlier stages of human

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evolution, it is still present, still in the position it held in the earlier stages of our history, and still responding—or at least still retaining the ability to respond—to the same stimuli. In fact I hold that it is still thus ceaselessly responding, but that as more lately evolved, larger, and more specialized and powerful portions of the human brain have usurped and amplified its functions in all the ordinary and more immediately surrounding affairs of life, its operation is unnoticed and unwanted. In the whirl and turmoil of cell and nerve vibration of ordinary cerebration, its still small voice is no longer perceived. It is like the chirp of the cricket during a garden party when the brass band is in full operation.

Among humans there are instances when an individual has the power to temporarily suppress active cerebration, or, as it were, to render the mind a blank. Under this condition (a kind of auto-hypnosis) the

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minor vibrations emanating from surrounding matter become the dominant ones. As in the more or less happy simile I have just used; the band being hushed, the chirp of the cricket is perceived. When these vibrations, waves or rays correspond to those in the brain, there is response, and the object whence they emanate—be it far or near, exposed or enclosed—is revealed. This is *Clairvoyance*.

That this perception of such object—even in minutest detail—is closely allied to the sense of sight, I am in a position emphatically to affirm. In fact I think I can say that they are *identical*. The molecular vibrations within the optic lobes being excited into action by waves of light, are the same as those that operate in clairvoyance, only that in the latter case the optic lobes have not been stimulated through the media of the eyes and optic nerves, but through the agency of the pineal body—

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by a side entrance, as it were, as the ticking of a watch held in contact with the teeth can be clearly heard without the agency of air conduction by the ears.

In the opening paragraph of my prologue I have stated that I have had unusual opportunities for investigating the phenomena of clairvoyance.

In a chapter dealing with personal experiences I shall give details of many of these, but here I shall say merely that from 1908 to 1917 I was in almost daily company with the young daughter of an old schoolmate of mine, which young lady had the faculty of clairvoyance in high degree, and was just as anxious as myself to find out the working of her bewildering faculty. Among our innumerable researches, we sometimes sat back to back to try to find out what sensations she experienced during a trial. Her replies to my questions were that she could *see the object*; sometimes

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indistinctly at first, then becoming clearer, but usually as if it were *in full light*. Whether her eyes were closed or open, or whether the experiments took place in the light or in the dark made no difference. If an object sketched had very faint lines she would sometimes be a long while in reproducing those faint details. Colours were instantly perceived, and some pieces of material of no definite hue which I would hold in my hand inside of a bag among a lot of bits of stuff, would be clearly described, e.g., "Bit of silk, of a kind of purplish brown." Something between "Blue and green," "Pale salmon colour," and so forth.

This exactly bears out what I have just said, viz., that the molecular vibrations in the cells of the optic lobes are the same whether they are stimulated in the ordinary way by the waves of light, or by the indirect action of the pineal body.

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Coming back to the insects; very interesting is a short article on bees which I have just come across in the *Daily Chronicle* of June 5th, 1926. This says: "How does the bee, after spending a long day gathering honey and pollen far from home, find her way back to the hive?"

"The senses of smell and sight both help her, but experiments which have been going on for some years in Germany have revealed that the bee has a special '*direction-finding*' apparatus." (Italics mine.)

"This spreads an 'informative scent' by means of which the hive sisters can talk to one another. The discovery of this helps to explain how the bee can recognize the position of the hive relative to its surroundings."

This is a curious mixture of fact and fallacy. That the German scientists should discover that (what must be) the *ocelli* in the bee's head represent a direction-finding

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apparatus is not wonderful, although the announcement of the fact is somewhat tardy. (See foregoing pages.)

But certainly no *scientist* has ever suggested that *odour* plays any part in the matter. This assumption is evidently that of our friend the journalist, who, like most people, cannot break away from the old tradition and time-honoured belief that there can be no more senses than the orthodox five.

I shall carry my digression a little further, for this notion is as new as it is interesting.

We have in England alone over two hundred species of bees. We can safely say that each species (solitary, social, and hive) can lay claim to at least a thousand nests or hives. If each of these has "stay-at-home members" that are ceaselessly emitting scents, each one distinct—sufficiently powerful to be appreciated by their

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friends over an area of two or three miles, regardless of which way the winds are blowing—"Ceylon's spicy breezes" must be a small affair in comparison!

Then, would our friend suggest that pigeons and other homing animals are guided over hundreds of miles of land and sea by means of distinctive odours?

If for the "emission of characteristic scents" we substitute the broadcasting of characteristic magnetic waves, and this, not by the home-abiding bees only, but by the *home itself* (for this is a property of all matter), it would be precisely what I have been urging throughout.

This becomes simplified if we remember that, in the operation of the senses, the animal is not an *active* but a *passive* agent. It is not performing but *experiencing*. If I say that I "look" at a certain object, this only implies that I am receiving impressions from that object in the form of light

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rays. When we say Miss X has "splendid sight," or that Mr. Z has "piercing eyes," this only means that the light-ray receiving apparatus of these persons are in good order.

So in clairvoyance, the person whom, for want of a more sensible word, we term the "medium," is not taking an *active* but a *passive* part.

Prior to this digression I was relating some experiments on the clear perception by my little lady friend of the colours of scraps of material hidden in a bag. In that experiment, as in all others, I was careful to exclude the possibility of telepathy. In this case by taking scraps of stuff at random, and not looking at them, but just holding them inside the bag.

This, then, was pure clairvoyance, a *perception of light rays by an indirect route*.

I have said that in order to allow the faculty of clairvoyance to come into opera-

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tion it is necessary that ordinary cerebration should be suspended. This must be qualified in some measure. In ordinary stage performances the medium is, or pretends to be, in a state of semi-trance. Whether this is real or assumed I cannot say, but in my experience it is not necessary. In the case of my young friend the condition of arrest of ordinary cerebration did not exist for more than a fraction of a second. She would generally say, "Wait a minute, I must blank my mind." Then in an instant, "Right-o! Fire away." She could then go on for hours without a break, going on with her house-work and her ordinary vivacious chat the whole time. She called the momentary preliminary pause "Breaking the ice!"

A curious thing, that others who have had opportunities like mine of constant observation must have noticed, is that now and again their subject does not recognize the

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hidden object at once, but refers to something associated with it. Here is one instance among dozens of the kind. One day when I arrived at the house I chanced to have a spoon in my coat pocket. I said: "By the way, I have an unusual article in my pocket, what is it?" She said: "It is a queer thing to have in one's pocket. It's porridge or gruel, or something of the sort!" I pressed for detail, but all I could get was: "Something in the way of porridge or gruel."

Another instance of the kind was with a gentleman friend who has the faculty in some degree. Someone had made me a present of a penknife, and the same evening I told my friend that I had just received a present, and asked him what it was.

His reply was: "Something you use when you are drawing. It has to do with pencils; it is either a penknife or a pencil-sharpener."

These are simple little instances to relate.

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but they raise a deep point in psychology. In the first place there must have been actual *perception of the object itself*, but this not retained, yet being sufficient to give rise to a *correlation of ideas*.

When my experiments began in serious form with the daughter of my old school-mate, that young lady was just eleven years old. Here is another instance of the faculty in a very young person, but not an experience of my own.

A name well known in the annals of science is that of the late Dr. Charles Herbert Hurst (joint author of Marshall and Hurst's "Practical Zoology"). This gentleman was a personal friend of mine and was in the habit of visiting me in the summer vacation, spending part of the time at my house.

On one occasion he told me that he, with the late Professor Marshall (Principal of the Owens College—now University of

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Manchester) and Dr. Stewart of the same College, frequently visited a farmhouse in Lancashire where the daughter of the house, a little girl *four years of age*, had the faculty of clairvoyance in an astonishing degree.

It was their custom to be provided with small objects, such as trinkets, little pictures, or else coins, and making sure that they were alone in a room, to conceal these objects one at a time, then call in the little one and ask her to describe and find the object. Dr. Hurst told me that on the first occasion he was bewildered. She never hesitated for more than a moment, but described the object clearly, then made her way straight and unearthed it. She was a healthy, laughing little thing, and would say—if the object was a sixpence—"I see you, you bright little one, under the leg of the big chair"—or wherever it might be. She never made an error.

I have for many years noticed that the

indication of this faculty—or a tendency towards it—is much more frequent in children than in adults. I shall give instances further on. Others may have noticed the same thing. I am just wondering if this would tend to support my suggestion that the pineal body is the factor, this organ, as anatomy reveals, being larger in the child than in the adult. And—with due caution—I might add that in these young people the *anterior fontanelle* is not yet firmly closed.

In regard to my claim that the pineal body is a factor in matters that we term “Psychological,” my attention has just been called to a passage in Professor John Laird’s book “Our Minds and their Bodies” (Oxford University Press, page 116). This reads as follows, viz :

“The dualism of Descartes (which is still the most finished expression of a materialistic theory in philosophy) asserted that the

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material world formed a simple mechanical system. A plurality of free-created minds, however, was capable of directing certain portions of this vast mechanism; for each several mind *could affect the pineal gland in some particular human brain* (italics mine), and so could direct its own particular human body. These minds (human, not animal) were held to be composed of a stuff totally different from physical stuff. They were unities of unspatial stuff, whereas the essence of matter was to be extended."

This certainly seems somewhat involved, and does not help a great deal in deciding whether or no my contention is correct. Still it is interesting to me to see mention of the *pineal body* as a factor in receiving impressions from other brains, for until the moment I read those lines I had not the slightest idea that anyone but myself had ever held the notion that the pineal body was an active agent in psychology.

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Very interesting also is the mention of "unspatial stuff." This seems as if Descartes had already recognized the ether and magnetic force as entities. And this was well over two hundred and fifty years ago!

A remarkable feature in clairvoyance, and one that other independent investigators may have noticed, is illustrated in the following.

This is an experience I have had scores of times with my principal subject. I take up a newspaper, and fixing my attention upon a certain line, or perhaps a short advertisement, ask what I am looking at. I get an unerring reply, and then by degrees I am told what is around it, in widening circle, thus (I give an actual case): "You are looking at the line 'Air Gun League.' Just below is something about Anthracite Coal. A good bit to the left is an advertisement with the picture of

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a spraying machine. In the next column, in a lot of small print, there is the name of Asquith," and so on, *the field gradually extending*.

In these experiments I do not allow my eyes to wander round, but keep them fixed on the one point. Some critics, with the acumen characteristic of many of them, will say that the girl had wonderfully keen vision, and could read type upside down, or had studied the paper before. As a matter of fact this was a paper I had just received by post, and I had just unfolded it and was sitting by the fire while my young friend was preparing lunch on the other side of the large kitchen, and with her back towards me. It was not a pre-arranged experiment, but the result of an idea that struck me at that moment.

I do not cite this as anything special. In fact this is one of the very trivial and commonplace occurrences in my experience.

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I only cite it as it affords an interesting point for consideration.

It certainly seems to confirm what I have already said, viz : That the sensation experienced is *actual sight*, but that this is entering the optic lobes by a route other than that of the eyes. Like the ticking of a watch being audible through the agency of the teeth, as I have mentioned.

In this case the feeling must be that of a person entering a darkened room, when surrounding objects gradually become apparent as the eyes become adapted to the gloom.

Throughout my years of experiments in clairvoyance I have been as careful as possible to avoid the possibility of telepathy playing a part. Yet now and again I have had evidence of its occurrence. Here is an instance. Three or four friends had been having tea with us at my old schoolmate's country house, when my young friend had

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to go on an errand which would occupy an hour or so. As she was leaving she said : " Let all of you get bits of paper and draw little pictures and keep them in your pockets. When I come back I will tell you all that you have drawn."

On her return she sat at the table with note-paper, scissors and pencil. Then she asked the friends to hold their pictures one at a time inside their pockets. She reproduced every one of these as quickly as she could manipulate the paper—some thirty subjects all told.

Now here is the point upon which I wish to lay stress. One of our guests, a young girl, had drawn a misshapen loaf of bread. This was reproduced with *precision*, but the subject was not recognized, and in handing in her copy my young friend said : " I don't know what the dickens that is." This shows that telepathy played no part there.

On the other hand, in my contribution, I

had thought of sketching a *locomotive*. But I did not sketch one, nor make an attempt. When the performance had drawn to a close, my young friend said: "Someone has still a picture." When we had all assured her that we had no more, she said: "That's strange, for I *can see a locomotive quite clearly*."

This was clearly *telepathic*—not the perception of anything I was thinking of at the time, but the effect of a momentary thought that had crossed my mind about half an hour before.

Here, within half an hour's experience, were evidences of *clairvoyance* pure and simple (the loaf) and of telepathy pure and simple (the locomotive!).

With regard to *clairvoyance* simply, I have all along found that whilst the interposition of opaque matter to *any extent*—walls, packings and so forth—did not make the slightest difference, *distance* was an adverse

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factor. Short distances, e.g. distances of two or three hundred yards, made no difference, but at a few miles range, only about one subject out of four would be reproduced. Some actual tests and sketches will be given further on.

When I pass my long series of experiments in mental review, and note their astonishing results, I am not at all surprised that many good people hold the belief that in all these matters there must be "spiritual" agencies at work.

Yet when we look closely into these things—say the perception of things without the agency of any of the known senses—and trace their "evolution," so to speak, back into the plant world, the recognition of food material, and movement towards it, as recorded further back, or the travel of the pollen-tube through the stigma to reach the hidden ovule, or in the field of zoological microscopy, the manifestation of energy on

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the part of spermatozoa in the presence of an ovum, even when these are separated by a distance thousands of times greater than the size of the objects,¹ when, as I have said, we consider these details, their purely physical causes become strikingly obvious. They are purely and solely the result of polarity—that is of magnetic relationship, or identity of molecular vibrations, as we may choose to define the matter.

There is one point, however, upon which, although I have mentioned it several times, I am afraid I have not made myself as clear as I could wish.

I have said throughout that, in order that the clairvoyant may perceive a concealed object, it is necessary that the portion of the brain concerned must be “attuned” to the same rays, waves or vibrations as those that are ceaselessly emanating from that object.

¹ A frequent observation of mine on ova and spermatozoa of the “Sea Urchin.”

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I have said that a *mental image* of the desired thing is simply a series of vibrations which correspond with those proceeding from *the thing itself*. (See *ante* Fabre's moths. Horse in arid district, etc.) But, as we see at a glance, this cannot apply to cases in which the clairvoyant can describe an object of which he or she can have no mental image, having never seen that object, nor having a knowledge of its locality. This is more complex, and an illustration will make the matter more readily understood than would a merely verbal explanation.

I say to my clairvoyant friend, "On the mantel-shelf in my room is a vase in which there are various objects. What are they?" (I am here giving an actual but somewhat modified case.)

My mention of the vase indicates a mental image of that article, this image being a series of vibrations in my brain which had been originally induced by the vase itself

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when I saw it. These vibrations induce corresponding ones in the brain of my receptive friend, who is thus placed *en rapport* with the vase. I am myself actually *en rapport* with it, but cannot utilize the fact, as my brain is under the stress of conscious thought. I am here simply acting as a transmitter.

My clairvoyant friend is now in etheric touch with the vase. He or she has caught its "wave-length," and as the waves do not proceed simply from its *surface*, but from its contents, and its *immediate surroundings as well*, these gradually unfold, just as in the case of the newspaper experiment I mentioned a short while back. When one point has become visualized, neighbouring parts come into view.

As to what limit there would be to this process of extension I do not know, but I think the extension could not be great. "Interferences," as the wireless

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operators would say, would be bound to occur.

This "vase experiment," although I did not so intend it, serves very well to explain the difference between telepathy and clairvoyance. In *telepathy* my mental image, or recollection, of that vase—that is, the molecular vibrations taking place in my brain as I recall its image—induce similar vibrations in the brain of my subject with the same result. My thought becomes my subject's thought. And there telepathy ends.

In clairvoyance the matter, although more complex, can be summed up briefly.

When I looked at the vase, my brain, being unadapted to the reception of finer vibrations than those of light, perceived but the *exterior*. But the image of the vase, telepathically received from me by my subject—whose brain is more susceptible than mine—calls up within that brain the *finer*

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associated radiations that *traverse matter*, and the subject perceives, not only the vase but its contents and what is in proximity behind it, and, within a certain radius, what is around it.¹

Throughout this essay I am speaking of "the faculty" of clairvoyance and "the faculty" of telepathy. This is according to usage. But the term is a misnomer, for these are not "faculties," but *properties*. We do not speak of the property possessed by a sensitive film of being able to register the impressions of light as a *faculty* of the

¹ Sir Oliver Lodge, in a recently broadcast lecture on the composition of matter, tells us that what we regard as solid matter is, in its ultimate, but the whirl of a series of etheric corpuscles, or *electrons*, which, in proportion to their size, are "further apart than are the stars in the universe."

This is a matter which those who, in denying the possibility of clairvoyance, sarcastically allude to "seeing through a brick wall," might consider to advantage.

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film. And the cases are identical. The ability of certain persons *to adjust the brain so that it can receive impressions* is certainly a faculty. But that is simply the *adaptation of the brain for clairvoyance*.

In like manner I am using the words "same wave-length" as a matter of convenience. Simply meaning that the molecular vibrations of the brain cells must be in harmony with those of the object to be described.

I note that Mr. McCabe, in his arguments against clairvoyance, mentions that Mr. Labouchere (of literary and political fame) once placed a one thousand pound note in an envelope to await a claimant in the way of any person who could tell its number. I remember reading this elsewhere, with the triumphant comment, "The note is still unclaimed!"

This shows how little, even among highly educated people, clairvoyance is understood.

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For if ever a test adapted to the frustration of its own ends had to be devised, this one could not be bettered. As I have been saying all along, as a result not only of theory, but of very long observation, in order that clairvoyance may operate, it is necessary that the brain should be in a quiescent state. That is, that there must be no active *thinking* at the time. And I am quite sure that the prospect of obtaining a one thousand pound note so readily would induce *very* active cerebration in most people. It certainly would in my case!

Going back to Descartes; we must note that in his allusion to *soul* and *spirit*, he does not use these words in the same sense as to extra-materialists, but in the way many continental scientists use them to express the sum total of energies manifested by organisms; as when Haeckel mentions "The soul of the *Protista*," and so on.

In a posthumous work, "Traité de

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l'Homme et de la Formation du Fœtus," Descartes tells us that the animal spirit or nervous system is a hydraulic machine, and maintains the automatic action of the human brain.

This serves very well as an epitome of what I am trying to express throughout this essay.

CHAPTER II

TELEPATHY

ALTHOUGH clairvoyance and telepathy are closely allied and frequently co-operative and interwoven, they are none the less fundamentally distinct; clairvoyance being, as I have explained in the preceding chapter, the perception of the vibrations emanating from surrounding matter, and the transference of these to the optic lobes, with the result that the molecular movements thus induced in the latter are the same as would have been induced by direct vision.

Telepathy is a far more simple matter. It is simply the induction in the brain of one individual of molecular movements corresponding with those taking place in the

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brain of another. The familiar phenomenon of some particular glass globe in church or hall, emitting the same sound as that proceeding from some particular string or pipe in the instrument being played, is a good example of this. The result here being: *Same vibrations—same note. Thought* consists of molecular movements, and the cases are identical, viz., *Same molecular movements—same thought.*

Of telepathy, in an unspecified sense, we have examples constantly before us, *action of brain upon brain.* The simultaneous movement of the individuals in a flock of starlings, or in a shoal of young fishes, where, when a change of direction is desired, each individual pivots on its centre, just as if one brain guided the whole, are examples.

Telepathy is undoubtedly a means by which animals communicate among themselves to a great extent. Those who have closely watched the ways of ants or other

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social insects, or, failing opportunities of watching, have read the fascinating accounts of the ways of ants by Lord Avebury and other naturalists, must have no doubt whatever as to the reality of telepathy and its constant operation among the lower animals.

When we come to consider telepathy in a more specific sense, and apply it exclusively to human beings, the matter, although just as simple, calls for deeper attention and more detailed explanation.

When we hear that some particular person is a "thought-reader," this simply implies that the person has the ability—either natural or acquired through practice—to adjust the brain so that it will receive the etheric vibrations emanating from another brain, as just explained.

As for clairvoyance, so for telepathy, the brain must be in a passive, non-thinking condition, either throughout the process or

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for a preliminary moment, to “catch the keynote,” so to speak.

To bring the brain to this required state some persons look fixedly at a ball of glass—crystal gazing; others at the palm of their consultant’s hand—palmistry. Some manipulate the head—phrenology. Some concentrate upon the stars (either actually or mentally)—astrology. Many do what is termed “scrying,” by looking at, and concentrating upon, the dregs of leaves in a teacup—reading the cup. A little pool of ink on a plate is used in some countries. Such methods are as old, and probably older, than is history. We have evidence that they were used in ancient Egypt, thus creating *Seers* (those who *see*).

The sacred stones in the breastplate of the Jewish priests, the “*Urim and Thummim*,” were employed in the same way. The priest after having looked at them, issued oracles.

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These methods, one and all, are the same as the looking fixedly at, and concentrating upon, some small bright object in Braid's method of inducing hypnosis. They are actually inducing a slight and transitory form of hypnosis, which could by perseverance be pushed to the state of trance and somnambulistic sleep.¹

A deep and interesting point in telepathy, that will require much consideration, is when the "thought reader" describes some events in the consultant's life which the consultant himself had entirely forgotten. I shall give an imaginary but by no means unusual example: thus, the thought-reader, gazing at the crystal, the teacup, or whatever object is being concentrated upon, may say, "I see a horse and trap. The horse is a white

¹ Note that in Dr. Dee's "Actions with the Spirits," A.D. 1583, referred to in the Prologue, his "Childe Arthur," before speaking, has been "made to look at a holy stone."

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one. . . . It has bolted and someone is hurt.
. . . . It is a young man. . . . Or is it a lady?
I can't quite see. (Pause.) It is a lady,
and she is being taken away." And so
forth. Events which may have occurred
years previously, perhaps even before the
thought-reader was born.

I have had a large number of instances of
this kind relative to incidents in my own life.
Some of these incidents were so trivial and
insignificant that they did not even impress
me at the moment, and were well buried in
oblivion until recalled by my thought-
reading friend.

Can we account for these phenomena?
Is there a possibility of "dormant memory"?
This last would seem to be a contradiction
in terms, and yet it may not be impossible.
We speak of the *subliminal*, and of the
subconscious mind, but this is not
explanatory. We must consider it fully.
Hubert Stansbury, in his fine work "In

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Quest of Truth," says, page 185: "It is within the bounds of possibility that intense emotion may be able to impress non-living matter, and that those impressions may be able to reproduce the sensation upon a person whose nerve protoplasm is exceptionally receptive to them when brought into close contact with that matter."

If it should be actually the case that non-living matter can be thus impressed, and with the result mentioned, then it is still more likely that *living matter*, in the way of the *actual* brain molecules that were impressed at the time of the incident specified, should retain those impressions, and that the sensitive brain matter of the "thought-reader" can receive them through the agency of the connecting ether.

This may seem like wild speculation, hence my caution in saying "should" this be the case. Yet with regard to the receptivity, and subsequent transmission, of

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vibrations proceeding from non-living matter, as implied in what Hubert Stansbury tells us, I have not the slightest doubt of the fact, for I have proved it by scores of careful experiments.

When an advertising "medium" offers, for the sum of a shilling or two, to tell you some incidents in your life if you will send her a handkerchief, a glove, or any trifle that *you have handled*, the thing may not be so farcical and ridiculous as it appears on the surface. (Although I am fairly certain the good lady is not aware of the physical forces that may be in operation, as mentioned by Hubert Stansbury.)

I have repeatedly said that for the reception of impressions radioactively conveyed, a portion of the brain must be specially adjusted to that end.

This adaptation among civilized races is very rarely natural, but can be induced by various means, as we have seen, viz., by

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persistent concentration, either upon an idea, or, more readily, upon some actual object, e.g., "Crystal gazing," etc. On the other hand, among many of the savage races, it is more or less constant, and sometimes in amazing degree.

Those who have lived among the natives of Central Africa or the Indians of South America, have noticed, and frequently reported, amazing instances of telepathy.

Marconi, speaking of "wireless" at a friendly gathering a short time ago, said it was certainly employed in far-back pre-historic times, "When the cave man corresponded with his distant lady-love!"

The death of General Gordon in the Egyptian Sudan was known to the natives of the Cape—four thousand miles away—almost at the moment of its occurrence. In the daily papers, quite recently, under the heading "Human Wireless," there was an account of some English explorers in Baffin-

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land, who were told by an old Eskimo there that a friend of theirs had just been murdered in a town in Central America—two thousand miles away. The old man gave particulars of the affair as definite as if he had been present at the tragedy. A year after, the travellers visited the scene and found that the old Eskimo's account was correct in minutest detail.

I have a son who was for a few years with an exploring expedition in the South Eastern Sudan, living intimately with the Nubians and Dinkas, speaking their language, and closely studying their mentality. He tells me that among these people telepathy is constant, operating unconsciously in all their daily affairs. He has given me accounts of a great many remarkable instances in which he himself was concerned, but I shall relate but two of these.

His party had two camps, about four miles apart, connected by a narrow beaten track.

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One evening he started, alone and on foot, to journey from one camp to the other. Darkness overtook him and he lost his way. Wandering on in a very uneasy state of mind (for there were wild animals round in plenty), he presently saw a gleam of fire and made his way to it. An old Nubian on trek had made a fire and raised a little stockade for protection against wild animals. On being hailed, the old man was glad to allow my son to come inside for the night. Just as day was breaking, the latter was startled by hearing his name shouted from outside the stockade. A black man from the camp had come to fetch him and had brought a mule for his accommodation! Amazed, he asked the caller how he knew where to find him, for this was miles from the beaten track, with areas of dense dwarf forest of ebony and acacia intervening. The man's reply was, "The Sudanese know everything!" Asked how it is that the Sudanese

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know everything, he replied simply "Allah." (The more civilized of the natives are Mohammedans.)

Just one more incident, for my object is not to write a story book.

One Sunday my son had been roaming alone over a mountain side, looking for crevices that might lead into caves, when he chanced to find a small, highly-polished carnelian arrow-tip, and for security put it in his tobacco pouch.

As he was nearing camp in the evening, two natives came to meet him and immediately asked to be shown "the pretty red stone" he had found. He pretended not to know what they meant; but pointing to his pocket, they laughed and said "with your tobacco."

I may say, *en passant*, that incidents exactly similar to this have scores of times been my experience at home.

I think we are quite wrong in considering

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telepathy and clairvoyance as something *abnormal*. Are they not really original, and consequently *normal* functions of the brain? They exist in all beings save civilized man, and even in him they are but dormant. Their *arrest* is really what is abnormal: a reversal of our hasty conception.

CHAPTER III

HYPNOTISM

An outline of this subject, with observations on its operations in the various phenomena dealt with in other chapters.

HYPNOTISM, as my readers are of course aware, is a state of sleep; but one that differs from normal sleep in the following details.

While the person in a state of hypnosis may be oblivious of most of his actual surroundings, he may be kept in conversation by the one who, by one method or another, has brought him to that condition. He keeps *en rapport*, as the French professors say, with the hypnotizer.

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The condition of hypnosis may be induced artificially, as just mentioned, by another person, or it may be induced, either intentionally or unintentionally, by the subject himself—*auto-hypnosis*. It must be emphasized that it is this last that concerns us in reference to supernaturalism. It varies in degree from what is a momentary state of abstraction to the condition of trance, and even catalepsy, in which deep stage the subject may actually endure what would be terrible torture without being conscious of the fact.

Of this we have a good illustration in the case of the fakirs of India.

The intimate connection there is between *auto-hypnotism*, in one or other of its stages, and all the supposed "occult" phenomena mentioned in the chapter on Spiritualism will no doubt be readily perceived by the reader. It is the key of every problem.

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The reader will do well to note the following, viz. :

A flock of homing pigeons, before starting on direct flight to their distant home, spend a few minutes in flying in aimless circles. "This is to get their sense of direction," the fanciers say, and this is approximately correct. It is, however, really a pause, during which the brain becomes adjusted to the reception of the etheric rays proceeding from that distant home.

The momentary pause to "Blank my mind" in the case of my young clairvoyant friend, is the same thing.

The "pause," in the case of my little "Find the thimble" boy, is the same.¹

The *quiet sitting* of spiritualists at a séance for a while before manifestations begin, is the same. (See Chapter V.) All are identical with the staring for a while on a

¹ See "Observations on Children" in Chapter VI.

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button or other object in Braid's method of inducing hypnosis.

From 1880 to about 1900 I closely studied the subject of hypnotism in collaboration with several medical men, one of them from a mental hospital in Paris. I am therefore fairly well acquainted with its phases and phenomena, and this helps me to express myself with confidence when I remark upon the close connection there is between the phenomena of hypnotism and those that are supposed to be "occult."

On one occasion one of my doctor friends had to perform a minor operation (the removal of some carious bone from a jaw) on a little boy of eight. I had hypnotized the lad at the request of my friend, into a fairly deep sleep. (No other anæsthetic was used.) While the doctor was operating I entertained the little fellow with a story of a cat and a mouse. After being awakened and asked if he had felt any pain, he replied

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that he had not. But he was very anxious to know what had become of the cat and mouse! It was no use telling him that neither cat nor mouse had been in the house. He was very positive, for he had *seen them!* From this simple little fact we can safely draw conclusions as to the ghosts and visions that are "seen" at spiritualistic séances. I had *orally* suggested cat and mouse to the little boy. But the effect would have been the same if he had been *thinking* of such animals. I had *artificially* and intentionally hypnotized him. The persistent sitters at séances naturally and *unintentionally* hypnotize themselves. The little boy was not aware that he had been sleeping, and the séance sitters are not aware that they have departed from the normal. This may seem dogmatic, but I can only say that it is the result of many years of close observation, and consequent conviction.

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In artificially induced hypnotism the subject can easily, by suggestion of deeper, and still deeper sleep, reach the state of trance.

In *this*, although holding conversation with the hypnotizer, he does not retain any conscious memory of what has passed. Yet if he is told that on a certain date, and even at a certain hour, he will perform a certain act, he will unfailingly perform this act exactly as he has been told, even if the date be months ahead. Neither conscious memory nor reasoning play any part in this, for often such act may be most absurd.

This last is known as "*post-hypnotic suggestion*," and brings me to my subject proper, for to this is due a very great deal of what has always been considered occult; e.g., *spells, sorcery, witchcraft and demoniacal possession*.

There is no doubt whatever that for long ages this has been practised by unscrupulous

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persons in every land and often with dreadful results.

A subject may be told that on a certain day he will become a pig, go on all fours and sniff about for garbage; or that he will be an ox, and go into the fields and eat grass, and *he will believe this and behave just as he has been told*. After a while he arouses and becomes normal. An example of the first case—the pig—is within my memory. It occurred at a farm about a mile from where I am writing. The subject was a girl of sixteen, and the affair caused great consternation in the house. The good people of the house, piously reared, were on the point of sending for their minister, when a more modern person coming in at the critical moment, promptly put the girl to bed. When she awoke, an hour or two later, she was quite normal, and remembered nothing of the incident. This is not a little story from a book, the good people of the

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house are relatives of mine, and have given me all details of the affair.

The immense part that hypnotism has played in the origination and continuation of superstition can be shown by the following example.

The conditions under which the Koran was written are well described in the "Life of Mahommet." *PEACE BE UPON HIM*

Mahommet was subject to trance (auto-hypnotism in a deep stage) and would often lie on the ground and exclaim, "I see a light and I hear a voice, but I behold no man!" and in the throes of such trance would dictate the Koran word by word while his scribe would write. / Similar occurrences have occurred in the case of other historical personages.

Exaltation of the senses and "inspiration" are frequent phenomena in hypnosis, and an illiterate person will often astonish those present by flights of oratory, and an

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unmusical one may rival a Sims Reeves. I have witnessed cases of both of these, as well as feats of physical strength and dexterity that were equally abnormal. I shall return more fully to the subject of hypnotism in Chapter V, and under "Personal Experiences."

CHAPTER IV

DREAMS

ON the subject of dreams we have books more than sufficient to fill the shelves of a village library. They range from Freud's academic, and sixty per cent. non-understandable, dissertations on this subject, to the kitchen-maid's fourpenny dream book.

This wealth of lore, after much brain-racking, places us just as we would be after ten minutes' thought on the matter.

If we "keep an eye" on ourselves as we begin to doze off we note that the thoughts we were thinking are going on for a while all fair and square, but that they soon begin to get mixed up.

Dreaming is just thinking, only that when

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the guardians of law and order, in the shape of seeing and hearing, have gone off duty, the thinking machine runs riotously, just as the kitchen clock races furiously when the pendulum is removed. Unchecked by the reality of surroundings, ideas assume that *they* are the real, and memories of persons and scenes become visible and tangible things save that they are mixed up. Thus we may see the Royal Exchange in a country lane, and an ocean liner on the Serpentine. We never experience astonishment in dreaming; all seems perfectly natural, no matter how grotesque.

On this last point, a scientific writer has recently suggested that surprise is not experienced in dreams because what would be the surprising items are really parts of a logical sequence of events, only that the connecting links have failed to impress themselves. Thus, I dream that I am handling a pair of pincers, and that while

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I am holding them they change into a *living monkey!* I feel no surprise, because as that writer would suggest, I had been following a quite rational course of thought. The pincers had suggested "ticket punch," then "railway journey," "Regent's Park," "Zoo," and then monkey-house and monkey. The pincers and the monkey had been impressed on my brain while the connecting chain of events had not; hence the apparent incongruity.

Whether "spirits have the might to make folks dream o' night," as an old rhymester tells us, I do not know, but I certainly do know that certain foods have that might. Hot rolls and cheese and all foods not quickly digested, taken late in the day, induce the unpleasant form of dream that we term "nightmare" as most people are only too well aware. How this is cannot be readily explained, but the fact is there. This must show, even to the most spiritual-

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istic persons, *that what we term psychology is really a matter of physiology.*

Bodily sensations influence dreams immensely. One kind of dream, which is frequently a recurring one, is when we seem to be flying, or at least *gliding* along without touching the ground. If I wrote a dream book, I should put this in the list of "lucky" ones, for it certainly shows that we are not only in good health, but have a soft and comfortable bed.

A chilly night, when the bed-clothes have slipped off on to the floor, will often make us dream that we are walking about in Adamite costume, and as a rule, I don't know why, along a crowded street. *Mind and body are not separate affairs.*

We often hear of what are termed "prophetic dreams," and many of us have experienced such. The consideration of these is more in my province than that of dreams in the general sense.

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What is said to be a striking and well-authenticated instance of one of these was reported in the papers a few years ago. A lady living in London had a son, who, with a companion, was on an exploring tour in the valley of the Amazon. One morning she came down in a state of great agitation and said she had been having a terrible dream in which she seemed to have seen her son or his companion killed by a wild animal. She felt so sure that something awful had taken place that she made note of the hour of her dream. Communication with that wild and distant region was of course impossible, and news from thence only reached home at rare and distant intervals. Two years later she heard from her son that he was on his way home. On his arrival he gave full details of the incident she had dreamed. He and his companion, with two Indians, were in a ravine, when a jaguar they had wounded turned upon them and

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killed his companion. He had kept a careful diary, and on comparing notes and checking the difference between American and English time, it was found that her dream and the tragedy must have occurred at the same moment.

“Pooh-poohing” incidents like this, or using that convenient word “Coincidence,” is far more easy and congenial to some people than trying to explain them.

But is the explanation difficult? I think not. Emotions cause stresses on the ether, that fill space in the form of waves. No telepathic message was directed or intended for anyone, but the passing etheric stresses would affect brains attuned to their special “wave length,” and the mother’s brain was thus attuned by the ever constant memory of her son.¹

¹ See chapter on Telepathy, and also see what Hubert Stansbury, in his “Quest of Truth,” has to say on cases like this. The dream was, of

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It is very possible that some of our regular dreams are mixed with impressions thus received from the working of other brains. This might account for our dreaming things enormously remote from anything that has ever concerned or interested us, or even crossed our minds; e.g., I might even dream that I am a financier or a courtier! Possibly many dreams are common property, bits of one and bits of another coming to our share in a general mix up, forming what might be termed " Mob-psychology " in dreamland.

course, not " prophetic " in the literal sense, for it referred to something *then* taking place, but it is one of those that come under that heading.

CHAPTER V

SPIRITUALISM

“ I hear thy message well; it cannot wake my
faith.

To faith, is miracle her dearest child.”

—*Goethe.*

THE word “ spiritualism,” as commonly used at the present day, is an anomaly and has no reference whatever to the general conception of spirits and spiritual existence. The devout person, reverently reciting the articles of his creed, in which he emphatically asserts his belief in spirits, would no doubt strongly object to being termed a spiritualist. As now applied, it represents what is really a cult that was originated by a family named Fox at Hydeville, a state of New York, in 1848. Its chief emissaries were two sisters,

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Margaritta, aged fifteen, and Katie, aged twelve. These two young girls, possessed of an unusual amount of precocity and energy, commenced a vigorous campaign of propaganda, and by various means (some of which it is said were very questionable) managed to produce phenomena that were supposed not only to confirm the pre-existing notion that the spirits of the dead were really around us, but that they could be communicated with at will! That such a notion was both startling and fascinating goes without saying.

Here we have a good illustration of the old adage "Behold how great a matter a little fire kindleth." At the present day the followers of the Fox sisters number tens of thousands, have a considerable literature of their own, and are spread the world over.

When in a quiet, dimly lit room a number of serious persons sit together for a while in the endeavour to obtain some sign that

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will assure them that the spirit of some departed friend is with them, there certainly do occur on many occasions phenomena that would seem to confirm this as fact.

But to the doubting and earnestly inquiring mind the question must just as often arise: "Could these phenomena be the result of some cause, or series of causes, other than the one surmised?" It is in the endeavour to answer the question of this inquiring mind that I will devote the few following pages.

I have never attended high-class spectacular séances, in which cabinets and curtains, controllable lights, trumpets and tambourines are essentials, and where renowned mediums in a state of trance, with their attendants, afford manifestations with "ectoplasm" and paraffin wax, and in which the production of "ghosts to order" is a speciality.

These performances do not appeal to me.

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They may be mixtures of fact and farce. Perhaps they may even embody the working of some as yet obscure physical forces, but, in any case, they throw no light whatever on the problem before us. What we seek to know is, are there in nature as yet undiscovered forces, the operation of which might account for the phenomena which so many people consider to be due to spirit agency? Can we discover these forces? Also, can we find out what is Spirit?

In making this inquiry we must first consider matter. When we look around we perceive a material universe. We see what we term light, and recognize what we term electricity. We see things that are inanimate and fixed, such as rocks and minerals, and other things that pulsate, move, and recognize their environment.

The phenomena connected with the inert I have mentioned in a previous chapter, but

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will here repeat and then proceed to investigate those connected with the living portion,

On these points recent years have thrown an immense amount of light. All matter is radioactive, as the researches of Duncan and others have shown, and as I have mentioned in the chapter dealing with clairvoyance.

We must consider also the properties and functions of the particular mass of that matter that we term the brain. The human brain is a mass of grey matter some three pounds in weight. It is composed of unstable chemical compound termed protoplasm in the form of microscopic cells. The adult human brain consists of over seven hundred millions of these cells; each cell forms an entity by itself and is in a state of ceaseless activity, while each of these cells consists, in its turn, of tens of thousands of molecules.

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In those parts of the brain that are in the form of nerve cells and fibres, these molecules respond to stimuli from without, vibrating in response to the vibrations that reach them in the form of rays, waves, or impulses, from all surroundings. This process is that which we term *consciousness*. It constitutes the "ego" or spirit.

Every incident in our daily lives registers itself in the brain. First, as very active molecular movements which constitute observation and cognition. Later, these high activities subside into what we term memory; they become dormant, but they are still present, and may be aroused into what we term *recollection*.

Among all these phenomena, are there any which can logically be described as supernatural? I think not, but we must try and find out.

When "slumber's chain has bound us," and extraneous events are not overcoming

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the activity of the brain molecules, their action results in what we call dreaming. Unchecked by reality, memories then appear to be actualities; we seem to *see* the persons and the scenes implied.

This brings me near my goal. Under certain conditions, this complex machine we call the brain works erratically, and actual environment mingles with scenes that belong to dreamland. These conditions occur at spiritualistic séances; they are induced, certainly without intention, and quite unconsciously, but are none the less present. By what means they become induced I think I shall be able to explain further on.

Under these conditions, my latent memory of, say, a deceased aunt, may become so vivid that I can, in good faith, declare that I *see* her standing among the members of a company who are actualities!

Then suddenly cerebation comes back to the normal, and while the actualities remain, my aunt's image vanishes.

It will no doubt be asked how it is that the vision may appear to several—if not to all—of the persons present? Telepathy is an incontrovertible and obvious fact (see Chapter II), and the suggestion, either orally or telepathically passed on, will induce that image in the brains of the others.

I have said that we must now consider what takes place in the brain preliminary to the actual experiences of a séance. I shall take the points categorically.

In the outline I have given of hypnotism we must note that this state can be induced by various methods, but the essential element in all of them consists primarily of quiescence and concentration. Then *suggestion*, the prime factor, readily operates. The suggestion, in practical

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and intentional hypnotism, is that given orally by the hypnotizer. In unintentional auto-hypnotism—a condition more frequent than we might suppose—the suggestion may simply be the awakening of a latent memory.

Let us deviate here for a minute to consider the conditions under which ghosts are seen. If those who have read stories of ghosts and visions will recall the particulars of such accounts, they will note that they are one and all somewhat on the following lines :

“ One afternoon, as I was resting in an easy-chair in the dining-room of the old house, I was suddenly startled by seeing my long-deceased grandfather sitting near the fireplace in his old accustomed seat. Then the maid entered with my coffee and he vanished.” (The maid and coffee had restored normal cerebration.)

Or : “ I had just awakened from my first

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sleep when in the dim light I saw the door slowly open, and a tall lady, dressed in grey"—and so on.

All are on the same lines. We never read: "One morning as I was standing on a ladder, I was surprised," etc. Nor: "One afternoon as I was hurrying along the street on the way to the telegraph office, I was suddenly aware that So-and-so, who was long since dead, was beside me," etc.

Each and all of the many accounts we have of ghosts and visions impress the same fact, viz: that these can only occur when the brain is in a *semi-dreamy* state. They are really waking dreams.

Coming back to spiritualist séances, I have attended a large number of these—not those of the trumpet and tambourine class—but séances in which the sitters consisted of family and friends, met in the serious endeavour to get into communica-

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tion with some loved one who had "passed into the beyond," as they would say.

I must own that I have always found these occasions deeply impressive, but at the same time they afforded me opportunities for studying the operation of the brain that I could not have obtained otherwise.

We always had either a dim light or none. We invariably *sat for some time in a state of anticipation* before we could obtain any result. On some occasions (not often) someone would play softly and sweetly on piano or harmonium.¹

We usually, although not invariably, sat with our hands palm downwards on a table, with little fingers touching. (Those who have read Dr. W. B. Carpenter's remarks on the unconscious action of the brain and

¹ Has not this the same effect as a mother's "lullaby," when she soothes her little one to rest? See conditions of the brain required for the reception of impressions in Chapters I and II.

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involuntary nervous and muscular movement, will readily draw their inferences! ¹⁾)

A curious fact, that seems to support my contention that there is a close analogy between the physiological state of persons sitting at a séance, and of persons under hypnosis, is the following: At séances, the sitters, one and all, frequently declare that they "feel a cold wind blowing on their hands." In a person in the state of hypnosis, the hands—and especially the finger-tips — are always strikingly cold. (This curious fact is mentioned by Hashnu Hara in his "Practical Hypnotism.")

It is a great pity that while we have many scientific men acting as detectives of trickery and fraud in performances advertised as spiritualistic, we have no mention of any who devote attention to the operation of the brain in the earnest and *bona fide*.

¹ See under "Cerebro-spinal axis" in his big work, "Human Physiology."

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séances I am now describing. Among my own personal friends are two doctors and two chemists who are spiritualists, and there are probably hundreds of these in the world. They recognize the occurrence of illusions and hallucinations in some of their neurotic patients and prescribe treatment accordingly, but they seem to draw the line between these chronic neuroses and the closely allied conditions that may be induced temporarily in the healthy brain.

The operation of *telepathy* is strikingly obvious at a spiritualistic séance, and is a favourite observation of mine. We sit with hands spread on the table, as I have described. I am asked to think of a dead friend with whom I should like to communicate. If he is present in the spirit he will spell out his name by tilting the table in response to each letter, as one of the sitters slowly repeats the alphabet. I think of, say, "Robinson," and a sitter, beginning

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with "A," goes on with the alphabet aloud. Nothing occurs until "R" is arrived at, when the table tilts with a jerk. The process is repeated, and at "O" the table again responds—and so on to the end of the name.

It has been suggested that if I am the one repeating the alphabet, I may betray myself by some faint and unconscious tremor when the correct letter is reached—just as when a skilled counsel in a Court of Justice "reads between the lines" as a witness is being examined; hesitation, stress, or tremor indicating a doubtful statement—but I allow another person to do the reciting. I also keep my hands away from the table, lest I should unconsciously tilt it.

These tests fail in a good many occasions. But the replies are correct in so many that it is obvious that telepathy is operating.

In some tests I have thought of names so *bizarre* as to be no name at all. Yet the

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spelling has been correct, some of the sitters having received it telepathically from me, and unconsciously tilted the table.

I have a friend, a B.Sc., a young man with keen powers of observation, whose family are more or less inclined to spiritualism and often hold little test séances, using the table-tilting method of communicating with the spirits. Rather than sit at the table, my young friend chooses to sit aside and take note. He tells me that on one occasion a dead sister of his was being entered into communication with—at least, so the sitters believed. Oral questions were being put to the supposed spirit, to which the table spelled out replies, while one person at another table wrote them down.

My young scientific friend tells me that as each question was put, he mentally suggested an answer, and that the answer thought of by him was the one rapped out by the table. On this point the conclusions

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arrived at by him are precisely the same as my own, viz: That with the exception of *prompting memories*, all answers received from the supposed spirit world are really the workings of the brains of other people, who may be near or far, telepathically received.

It is more than probable that if the persistent sitter at spiritualistic séances were told that he or she, at the time at which they were sitting in the dimly lighted room, were more or less in a state of hypnosis, they would no doubt strenuously deny the suggestion. Let us look into the matter.

The French scientists, who have studied the subject more deeply than their English confrères, define the stages of hypnotism as follows, viz: (1) *Le petit hypnotisme*. In this light stage subjects are not aware of anything unusual, but are really in some degree susceptible to suggestion, and may be surprised to find that they may be unable

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to recall their own name when emphatically told that they have forgotten it.

(2) *L'hypnotisme moyen*. In this stage, the subject, while *fully conscious of everything around*, and manifesting no outward sign of anything unusual, is so strongly susceptible to suggestion that if told a certain thing is near him, e.g., "a parrot in a cage," this idea takes the form of reality, and he may even talk to the parrot. More than this, an idea latent in his brain, either spontaneously arising, or suggested verbally to him, e.g., a memory of his dead uncle, becomes real and he *sees his uncle*. In this stage the inhibition of either sensor or motor nerves by suggestion is possible and frequently applied. This subject may be told that some pain he has felt for years is gone, and *presto!* the pain vanishes. If the trouble was purely neurotic or functional, its arrest may be permanent ("Psychotherapy," "Faith-healing," "Christian

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Science"). (3) *Le grand hypnotisme*. In this stage the subject enters a state of trance, or even catalepsy, and the body—by suggestion—may become as rigid as timber.

The stages 1, 2, and 3 are not distinct, but pass by imperceptible degrees from one to another.

We may now come back to spiritualistic séances, and see if my contention is right that one and all of the phenomena therein occurring are simply and purely the result of hypnosis in one or other of its forms.

In the first sittings of a number of persons, it is not likely that more than stage 1 will be induced. In subsequent sittings of the same people, stage 2 will no doubt be reached; and here phenomena such as I have described will be constant.

In the case of persons who have been in the habit of holding prolonged sittings, for months or years, it very frequently happens

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that one or more of their number will reach the stage of trance. Such person becomes what they term a "trance medium." This is hypnotism stage 3.

When this occurs, ghosts and visions succeed each other in rapidity, for—like hysteria in a girls' school or "fervour" at a revival meeting—the condition becomes contagious.

At a séance, as in hypnosis, there is frequently hyperæsthesia of the senses, vision and hearing becoming abnormally acute. I once had a particularly good illustration of this, although I was not intending a test. For several successive evenings a "spirit hand" had administered smacks to the hands of the sitters—in the dark, of course. Anxious to know if the spirit had flesh that might betray it if hands were examined later on, I had prepared a little tube of analine dye and glycerine, and when the room had been

darkened I put a little dab of this on the back of each of my hands. Great was my surprise when a few minutes after I was asked by a sitter on the other side of the table what had happened to my hands. "They were bleeding!" Yet we were in darkness as total as I know of, and although my sight is certainly good, I could not see my hands nor fellow-sitters, let alone specks of purple ink!

I have noticed this hyperæsthesia of both *seeing* and *hearing* in many instances in the course of experiments in hypnotism. *Everything connected with spiritualism suggests the same thing, viz., one or other of the thousand degrees of hypnotism.*

Just one thing more in connection with séances, for I do not wish to weary the reader.

Occasionally, on introducing a light after a dark séance, it is found that objects in the room have been moved. On one occasion

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in my presence a clock had been shifted from the mantelshelf to the dining-table. Once a fairly heavy chair appeared on the same table. Again a small tablecloth was placed over the head of a sitter. I have seen many instances of this kind. The devotees, with unbounded faith, believe that these things have been done by spirits! The cynical critic will no doubt say they are the work of some trickster in the audience; but they are nothing of the sort.

I have witnessed many of these mysterious movings of objects, and on several occasions—although the room was practically dark—have recognized the persons moving them. Not frauds and tricksters, but men and women as serious, honest and truthful as any that have ever lived. Spirit rappings come under the same head.

These are somnambulistic actions, identical with those we note in daily life, e.g., when a servant girl may get up in the night, polish

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the grate, and get back to bed, quite unconscious of having done anything since she had wished her friends good night and retired.

A student will sometimes come down in the night and prepare his next day's work without being in the least aware of the fact. This is of frequent occurrence.

The term somnambulism, with its English rendering "sleep-walking," is misleading. The servant was not *walking* as she polished the grate, nor was the student in doing his lessons. Somnambulism is none other than hypnotism in stage 3.

This, I think, is the final evidence for my contention that hypnotism is the *alpha* and *omega* of spiritualism.

CHAPTER VI

PERSONAL OBSERVATIONS WITH NOTES AND COMMENTS

Observations on the Lower Animals

SOME thirty years ago Professor Herdmann of Liverpool made a large number of experiments on limpets to test their sense of direction and, as it was termed, "homing instinct," by marking specimens with a number and removing them to some distance from their homes, which were marked correspondingly. He found that over eighty per cent. found their way back.

During 1905 and 1906 I repeated this experiment on the Jersey coast with the

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same result. (The limpets were removed to distances of from three to five feet—a fairly long journey for these animals.)

For three years I kept watch upon a little garden slug, *Limax agrestis*, that had made its home on my premises. Its sleeping place was a hollow in a brick at about six inches from the floor in an outhouse. It was never at home at night, but in the morning it was there neatly humped in its little hollow. A narrow slimy streak on floor and doorstep always revealed the direction it had travelled, and this varied constantly. Its feeding ground was the kitchen garden, and to reach this it had to cross a constantly trodden gravel path.

At frequent intervals I raked the gravel path, and washed out the streaks it had made on the doorstep so as to remove all guiding lines. I also placed lofty obstacles in its path so as to shut out view. It never failed to find its home!

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That this sense of direction or "homing instinct" is common to all animals I have proved to my entire satisfaction by many observations and experiments; but I shall give but one more illustration. A fisherman friend had a floating tank for keeping lobsters alive until such time as he had a sufficient number for sending away, placing his daily captures in that tank. The tank was moored at a little jetty in St. Ouen's Bay on the west coast of Jersey. One night a storm wrecked his tank and set the lobsters free. These had been caught on the *north* of the island, at least four miles from where they were being stored. Great was my friend's astonishment when—three months later—he found no less than five of his former captives among his catch on the north coast in the place where he had originally caught them. It is customary among Jersey fishermen to tie the claws of lobsters with fine twine so that they will not injure each

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other in the storage tanks, and he readily recognized his twine.

These lobsters had thus travelled not less than four miles over rocks—frequently intersected by steep gullies—with certainly no landmarks to guide them.

In face of such facts as these it must be obvious to every observant person that there exists a sense of perception other than the usually recognized five.

Observations on Children

Some months ago a children's party was given in this house, a large dining-room being put at the service of the little ones for their dances and games, while their adult friends were entertained in another room. The little guests, whose ages ran from about four to twelve years, were fifteen in number. Not being versed in the things that entertain adults, I selected a place of safety in the children's room, and sat and watched the youngsters.

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When they became weary of their regular games, one suggested "Find the thimble." As hiding a thimble does not call for much effort, I undertook the duty of hiding it, and sent them trooping downstairs. (Our "thimble" was a small shell, and there was a reward of a penny for the finder.) The search began with excitement and tremendous tumult. Curtains were shaken, upholstery overhauled and so on.

Amid the tumult I noticed that a little boy about four years old took no interest whatever in the search, but stood listlessly near the door. I pitied the little fellow, for I thought he must be "not all there" as we say. Then he advanced very slowly and stood with his face to the wall beneath a little picture behind which I had tossed the shell; then, pointing to the picture, he said, "It's behind there." During the next retirement I buried the shell at the root of an aspidistra in a flower-pot in a corner of the room,

behind a number of chairs and other things. The search began as before with great excitement. Again the little lad stood like a statue near the door for quite five minutes. Then making his way direct to where the shell was, he quietly unearthed it. A third time, after just the same preliminary pause, and without more ado, he retrieved the shell from beneath a rug in an out-of-the-way corner. (This little lad went to Canada soon after, for which I was sorry.)

Living with his parents in this house, and thus almost constantly within the range of my observation, I have a grand-nephew. This sturdy little fellow—now four years old—has evinced these faculties almost from birth. When about a year old, he was shown a very fine toy horse in a shop window. He fell deeply in love with the horse, and named it “Kit,” which was the name of a pony belonging to a neighbour. As Christmas was drawing near, this toy was

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bought for him without his knowledge, and put in a cupboard in a spare bedroom to await Christmas—three weeks ahead. No sooner was the horse in the house than he seemed to be aware of the fact, and constantly clamoured to be taken upstairs, calling “Kit.” On being taken into the room, he kicked with excitement and, pointing to the cupboard, called his “Kit.” On the eve of his third birthday, some little presents were bought for him for presentation next day. On waking in the morning, his first call was for “the book with two big dogs on the cover, that Aunt Florrie has bought for me.” No mention of such present had been made to him nor to anyone in the house.

Incidents like these, constantly recurring, seem uncanny and preternatural. But are they really so? I think not. They are simply the manifestation of a heritage in which we, and all our furred and feathered

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co-dwellers in the earth, have shared. It is the operation of the primitive brain.

Tens of thousands of years of civilization, while building up and strengthening by constant use large and highly specialized sense organs, have by disuse caused the atrophy of a little organ that was adapted for the reception of rays or waves that traverse things that the rays of light do not. In Chapter I biological readers will readily perceive the grounds on which I base my contention, be it right or wrong. The civilized child is, in his cerebration as in all his ways of life, the counterpart of his adult uncivilized relatives of the wild, and of his remote ancestors.

“All charms fade when touched by the hand of cold philosophy,” and the delightful creepiness most people feel when dealing with what they consider uncanny, will soon be a thing of the past. With this in mind, I wish to impress the fact that the incidents

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I shall relate in the following pages, although they seem so wonderful, are simply such as would have been quite ordinary had not millenniums of civilization wrought the change in our brains that I have just mentioned.

Experiments in Clairvoyance

If I were to relate all my experiences and observations in clairvoyance in detail, I should have to emulate Dr. Dee, and write a twelve hundred paged quarto volume. I shall therefore confine myself to the relation of a few, and select such as may be of service in helping the reader to consider what may be the cause of the phenomena mentioned, rather than those that are sensational and remarkable.

(Among the latter are many, that if I related them in detail, I fear I should strain

the credulity of my readers to perilously near the breaking point.)

I said in the opening of my prologue that for a number of years I had opportunities for the study of the phenomena of clairvoyance and telepathy that could have been the good fortune of very few investigators. I was then thinking of my experiences with the little girl I have several times alluded to—and will here re-introduce with fuller particulars.

At the result of being somewhat colloquial, I shall give some of my experiences in detail.

This little girl (now a married woman with a young family) is the daughter of one of my old schoolmates. Their home was then in a remote country district, and at that country house I had been in the habit of spending my week-ends for some twenty-five years.

My friend's young daughter was my constant companion during my visits, rambling

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with me among rocks and sand-dunes by day and dissecting daisies and so forth in the evenings.

She was a bright, healthy and vivacious little girl, with an intense love of the wild, and a wholesome horror of the town, to which she was taken occasionally.

Although so much of my time was spent in her company, I never noticed anything unusual until the following incident. One evening in September, 1909 (she was then just eleven years old), her father, mother, herself and I, were sitting by lamplight in their large sitting-room.

Her father and I were sitting near the fire discussing Hertzian waves, and "Wireless," which was just coming to the fore. I suggested that *telepathy* might be a result of Hertzian wave transmission, and mentioned Doctor Podmore's book, in which there are illustrations of rough sketches made by him and reproduced by a lady screened away

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from him. This interested the little girl, who left her sewing and asked for particulars. "Oh, what a jolly game, let us try and do some," she said. "I shall draw something, and you three get bits of paper and try and draw the same without having seen my drawings." I asked her not to be silly, but she was persistent. Her father then took a little memo book from the mantelshelf, sketched something in it by the firelight, and replaced it on the shelf. Turning to me she said, "I can see what he has drawn, can't you?" When I replied that I certainly could not, she told me to half-close my eyes and "Look steadily at nothing" for a minute, and I would see the picture. She had never heard of clairvoyance or telepathy, and really thought this was nothing unusual. She took paper and pencil and gave an exact copy of the sketch. It was the sign "Taurus" in the Zodiac.

We were naturally astounded, for she

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could not, by any means, have had a glimpse of it, nor obtained any idea of what it might be. She was then asked to go into another room, and in her absence her father made another sketch, and of course did not tell us what it was. On being called in she first said that she could see something "like a quarryman's machine for hoisting big stones; with pillars, and a winch at the bottom." Then after pausing for about five minutes, she continued, "No, it is more like a big capital A." And after another pause, "I've got it, it's proposition 5 in Euclid, 'Donkey's Bridge,'" and sitting down, sketched it correctly. It *was* Euclid's *pons asinorum*.

I was now tremendously interested, and asked her to retire once more to another room while I would make a sketch in my pocket-book, for a copy of which I would give her half a crown (a thing I would not do at present, for as I have said elsewhere, any excitation of the brain in these cases is fatal

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to result). I then went to a corner, out of the sight of her father and mother, and in my note-book sketched the conventional black-board cat of our school-days. On entering the room she paused for some minutes, then said, "I see a beast with a man's face and a tail like the handle of a saucepan!" Then saying suddenly, "Out with the half-crown," she sat at the table and gave a correct replica of my cat.

Such was the commencement of a series of experiments that were continued with rarely an interval of a week for about eight years. For the first few weeks I used to keep the papers, marked "Original" and "Response," and paste them side by side in copy books, but when they came to thousands I took no more care of them. *I never had a wrong reply.*

To test the effect that the intervention of walls and so on might have, we sometimes

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sat in separate rooms, or one out of doors and the other in. These conditions made no difference whatever. To test the effect of *distance* we sometimes sat among the neighbouring sand-dunes, each provided with pencil and paper and just within hearing distance. This made no difference. Sometimes—but very rarely—she would say “I can’t see anything,” but the rule was that my sketch was either reproduced, or described with precision. *There was never a guess as to what they might be.*

My home is just nine miles from that of my friends, and across that distance I would get postal replies to my sketches. They were not by any means so constant as when we were nearer, and I would often get “I couldn’t see at all,” but often my sketches were reproduced or described in detail, e.g. I once made a very careful drawing of a little clock (see Plate II) with the mouldings at top and bottom carefully ruled, and the

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hands marking *five minutes to three*. This was replied to by a precise reproduction of my sketch, time and all, but with a glass shade added to it.

Experiments over a distance of two hundred miles, when she was on holiday, were a failure, except in one instance when a kind of monogram, consisting of an anchor and a football, skewered together by a hair-pin, was reproduced in detail. "Don't try any more, it's nasty. The distance is too great," she wrote to me.

I am not giving these accounts just to entertain the reader, but to show over what distance and under what conditions the rays or waves emanating either from inert matter or from molecular brain action can be received and differentiated by a brain adjusted to them (wireless television and telepathy).

That this little girl was not of a dreamy, far-away, spiritual, mediumistic sort, some

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of the remarks she would make when sketching her subjects will, I think, very clearly show.

I once made what I considered a very nice drawing of the esteemed rector of this parish, with bald head, circular collar and morning coat, *comme il faut*, and submitted this inside a book. "I can see a tall man with a hooky nose, a skull-cap, and a long coat. *It's a convict!*"

A week later I drew the same gentleman in walking dress. "I see a tall gentleman with a top-hat, a long coat, and a book under his arm. It's a character in Dickens, *it's Mr. Micawber!*" The sketches were reproduced correctly in each case.

Just one more, out of scores of such humorous incidents. The subject was a careful drawing of the conventional "cherub" in church decoration, i.e., *a winged head*. "Some queer sort of dicky

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bird. It's either *an owl or an angel!*"
Sketch correct.

A thing that puzzles me greatly, and for which I cannot even suggest a theory, is the following: It happened occasionally that a part of a word, or of some figure, although as conspicuous as the rest, could not be seen. Here is a case of this sort. The letters P.J., very black and equally conspicuous, about an inch in height, were thus described: "I see a big J with a full stop at each side. There is one letter in front of it, or it may be a smear. It must be a letter, but I can't see it!" "The letter J is badly made, and the serif does not touch the upright bar." This was correct; the letters were in heavy pencil, and the serif of the J not in contact. (*Precise vision of one letter, and none whatever of the other.*)

A written sentence when being reproduced would sometimes be commenced at the wrong end, or else in the middle, and

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then gradually built up; showing that *clairvoyance*, to the exclusion of telepathy, was in operation in these cases.

What a wireless operator would term "disturbances" sometimes occurred. Thus, one evening when two or three friends were present, and each one sketching or writing short sentences, duly screened, I noticed her looking perplexed. "Here is something funny," she said. "Someone has written the word 'when,' but one second I see it in handwriting and the next in large print. Have two of you written the same word in different ways?" The fact was that one party present had written on two bits of card in the styles mentioned and kept shuffling them.

In striking contrast to these occasional cases of imperfect delineation is the following, which shows *precision* of vision.

Very frequently I would write out some familiar quotation well known to my subject,

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but mix up the spelling, putting consonants for vowels, and vice versa. Often I placed *numerals* instead of letters. In all cases the response was just as written, with very grotesque result!

How closely related, and yet how distinct, are clairvoyance and telepathy, some of the following incidents will show.

On one occasion I wished to test her on lines I had not yet tried.

I proposed to go to another part of the house and look at some particular object, then she was to tell me what that object was. It was late evening and we were sitting by lamp-light. I took a lighted candle and went to a room on the other side of the house. While trying to select some out-of-the-way object, I noticed a piece of opaline glass from a broken lamp-shade. Closing one eye, and holding this opaline glass close to the other, I looked at the flame of my candle at close quarters. On coming back

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and asking what object I had been looking at, all I could get was, "I could see no object at all, but had a feeling as if I were looking at the moon through a pocket handkerchief." This was very quaint, but really a very good description of my sensation when viewing the candle flame under the conditions named. This was true telepathy, and in its etymological sense, which really means "transmission of feeling."

A curious point that I have noticed is that an object sketched is frequently reproduced in reverse style, e.g., a face in profile, turned to the *left*, will be rendered as turned to the *right*. (I think Dr. Podmore has mentioned this fact in his own experiences.) While intentional efforts on my part to transmit my thought to my young friend were failures from first to last, things that I had thought without even having her in mind were often strikingly "caught," so to speak. Here is an instance. Coming

home after she had been away for the day, she said to her father, "What is that you are going to do to the back of the house?" He did not know what she meant, and told her so. "Mr. Sinel has been telling you to order some cement for some work or other." I had that morning suggested to her father that he should get some cement for repairing a fault in the building, and she was miles away at the time.

While I am a very bad intentional transmitter, as I have just said, I have had innumerable proofs that I must be a very good receiver.

Thus, one day when paying an exceptional visit to the house, arriving about noon, I found the wife of my old friend preparing lunch for me. I was astonished, for this was not my usual week-end visit. The girl, coming in from the garden, said, "So you got my 'Wireless' this morning—I particularly wanted you to be here this

afternoon." When I started on my journey in the morning (three miles rail, and six miles walk), I would have been puzzled to give a reason for this unusual proceeding. I simply felt I *wanted to go*. Incidents like this were frequent.

I shall not weary both my readers and myself with the relation of many incidents. I only wish to impress my theory and *strong contention* that all these apparently preternatural occurrences, embodying telepathy and clairvoyance, are quite a simple matter. They are neither more nor less than the occasional calling back into function of a sense organ which, in civilized man, has fallen into disuse, this organ being none other than the puzzling *pineal body*. When I commenced this essay I thought I was the originator of this "pineal body" idea, but I am delighted to find that it had been surmised by the great philosopher René Descartes, over two hundred years ago!

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Therefore if I am *wrong*, I am sinning in good company.

Referring once more to Hubert Stansbury. In his book, "In Quest of Truth" (page 187), he tentatively suggests that *non-living matter* may, under certain conditions, receive impressions from a person's thought, and that these may be transmitted to the brain of another.¹

When I mentioned this suggestion a little way back I said that I had found many instances that would support it; e.g., often, when I had made a sketch, or written a sentence, that my young friend found some difficulty in deciphering, she would say, "Let me hold the pencil you used," and she would then get to the solution at once. (Some readers may think that I have at last reached the limit!) As to whether Hubert Stansbury is right, or whether he is wrong,

¹ The interested reader will do well to consult this fine work.

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I shall not venture an opinion, I can only assert that the result is as I have stated.

After all, what constitutes *thought*, *memory*, *consideration* and so on? *Molecular vibration* and nothing more. Electricity is vibration—the dance of electrons, and these vibrations can be stored ready to resume activity, as in our storage batteries or in an electrified thunder-cloud. I think Hubert Stansbury's surmise is more than probable, viz., that non-living matter may become, as it were, a "storage battery"; e.g., as in the instance I have just mentioned, viz., "Let me hold the pencil you used." Was this pencil a "storage battery"?

The Divining Rod

Like Hubert Stansbury, I have for many years been in quest of that rare and elusive commodity, "Truth," and among the fields I have hunted is that of the "Divining

Rod." The divining rod, as most people know, is a forked branch about a foot in length. In use it is held horizontally with both hands, knuckles upwards and thumbs bent over the forked ends towards the body, its free end of course pointing outward.

Thus held, it must be noted, the rod is in a position of very unstable equilibrium, and its free end may become raised or depressed by the slightest muscular tremor.¹

This mystic rod, as it was supposed to be, which in England is now used exclusively for the detection of underground water-sources, was introduced from Persia into Germany, and thence into France, in the middle of the fifteenth century. It was first used for the detection of veins of tin and copper. Then it was found that it could

¹ See W. B. Carpenter on the unconscious action of the brain and involuntary muscular movement, loc. cit.

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indicate anything that was desired. *Quod petis hic est* seemed to be its motto. Tin, copper, silver, water, criminals, heretics and faithless wives were its first specialities. It was introduced into England in the reign of Queen Elizabeth, and first used by the Cornish miners—it is said with great success. Then by degrees its use became restricted to the discovery of underground water springs.

This is a matter of history, a good summary of which is given in the "Encyclopædia Britannica." To myself, and, I presume, to my readers, the point of interest is the *rationale* of its operation. That there is nothing particular about a forked branch, I shall not presume to tell my readers, but if we take it in *connection with its manipulator*, we will find that it reveals a deeply scientific fact, and proves what I have done my best to explain in the chapter on clairvoyance.

Of course it is not water *as such*, the presence of which the diviner points out, but the thing desired, viz., *a water source*.

I have many times accompanied water-finders, and been struck with their usual precision. I have an intimate friend in the person of a gentleman who holds a post in a Government Office, who, while of course not a professional water-finder, once told me that he was expert in the matter, often obliging friends by finding water springs on their property. He arranged to meet at the house of my old schoolmate one afternoon for a test of his skill, but on his arrival it was raining, and a ramble was out of the question. However, he said that the rod in his hands could at once detect any lost or hidden article that was made of *silver* so long as it was at ground level.

In the house there was a large entrance hall, with an unfurnished room at the side, so we decided to strew hall, staircase, and

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room with bits of paper and place a silver coin under one of these for his detection. After sending all hands into a greenhouse, twenty yards away, I placed a shilling under one of the bits of paper, then summoned the company to witness the feat. (The rod should have been of hazel, he said, but, failing hazel, he used one I cut from a shrub of euonymus.)

Entering the room, he paused. (*Note the pause*, and refer to other incidents like this, e.g., the little boy and the shell.) In about one minute his rod pointed to where the shilling was hidden. This was done a dozen times without a failure.

An amused spectator of this performance was the little girl, who then said, "Why on earth do you want that silly thing? (the rod). Hide the shilling and let me try." I then hid the shilling for her benefit. The result was too monotonous to be interesting, for each time she came in she pointed to the

shilling instantly, exactly as if it were in open view.

Now I maintain that to *her* it *was* in open view; her brain being adaptable at will to the reception of matter-traversing rays that are *analogous to those of light*. In the case of the gentleman with the divining rod, the brain, while not readily adaptable to the reception of these rays, could be rendered so by concentration. As with the crystal-gazer and his glass ball and the palmist with a hand, so he with his hazel rod (see Chapter I).

It sometimes happens that the water-finder fails in his attempt to locate a water-source although one may be in proximity. This is when the brain has proved refractory to adjustment. "It's no use asking me to reproduce any of your pictures to-night, *I can't blank my mind*," explains this. See again Chapter I.

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Experiments with Subjects under Hypnosis

Among my best subjects was a lady thirty years of age, well educated, and a trained nurse by profession. This lady was a splendid hypnotic subject, entering into the trance stage at will, and almost at the moment of being asked to do so.

What would have appeared very strange to an ordinary observer was that even in the deepest stage of hypnosis she could sit in ordinary drawing-room company and go on with her knitting without the least sign of being otherwise than normal.

Under these conditions I would ask her to accompany me on a mental excursion, or on a visit to a house she had never seen, and she would describe in complete detail every object I would picture to myself—flowers, architecture, furniture and ornaments

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in a room, etc., exactly as if we were actually amid the scenes I imagined.

When she was placed *en rapport* with any other person in the room she could follow their mental images in just the same way as she did my own.

The mention of a burn or a cut on her arm would occasion a red mark on the spot indicated, that would last until some minutes after she had awakened.¹

When an *imaginary* person was introduced to her by some name, she would rise, and with courteous smile and handshake, greet the imaginary one just as she would greet an actual person when in her normal condition. (See "Experiences at Séances," further on.)

An incident that throws light upon what

¹ This throws light upon what is known as "stigmatization," evinced by some devout nuns who, after intense concentration upon their "calvaries," develop red marks on their hands and feet. A phenomenon termed by pathologists "Religious *neuropathia*."

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are known as "Miraculous Cures" is the following. In discussing the subject of the inhibition of muscular action through some unintentional operation of the mind with one of my medical friends, I mentioned the case of a young man I knew who, without illness or any apparent cause, had lost the power of speech, and suggested that probably his trouble was simply mental, and that hypnotic suggestion might remove the idea of loss of vocal power.

The doctor examined him and came to the conclusion that there was nothing whatever the matter with him physically, but that the *idea* of dumbness had somehow got into his head with such force as to totally inhibit control of the muscles employed in speech. (He had been in this condition for two years.)

I hypnotized the young man without difficulty, and suggested to him that he had regained his lost power. The result was

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immediate. Not only while under hypnosis, but after being awakened he spoke as clearly and strongly as ever. This restoration of speech proved permanent.

(I could mention half a dozen instances of similar so-called "Miraculous Cures" within my own experience, but this one will suffice for my purpose.)

"Reading the Cup"

This old-fashioned and apparently childish custom is too well known to need description. But the frequent and closely observant student will find in it a deep scientific subject.

A frequent visitor of mine is a young lady who has the reputation among her friends of being expert at this "Cup reading." Whenever she calls, I have a cup of tea, the dregs of which I hand to her to have "my fortune told." As she takes the cup and begins to

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study the dregs I keep close watch upon her. The "reading" always begins with the usual rigmarole about meeting a tall fair lady, or an old friend, good news coming, and so forth. But I often notice that after about ten minutes her expression undergoes a change, and her eyes assume a far-away look.

On a recent occasion of this kind she suddenly said, "Oh! you are going to have dreadful news. A young friend of yours—one who has often sat in this room—has just been killed by a motor-car in a London street."

Such was the case. That *same morning* a young lad who had been spending his holidays with me and had just gone back to his school in London had been rolled over and killed by a motor-car in the Finchley Road. The sad news reached me by post the following day.

More trivial, but equally unusual events

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were frequently told me with clearness by this lady "cup-reader," e.g., "You have just been handling a nasty creepy thing like a crab—but with woolly legs." (I had that morning been preserving and setting out a specimen of the "Great Bird-eating Spider" of the West Indies.) Again, "Have you been down into an underground dungeon somewhere where there are trees?" (I had, two days previously been down an excavated well to examine the strata cut through. And this in a wooded locality.)

While ninety-five per cent. of the things told by "Cup-readers" are either entire nonsense or the foretelling of events so commonplace as to occur daily there is none the less evidence of some faculty other than normal, which cannot be accounted for, except on the hypothesis I have mentioned in Chapter I, namely, that concentration on the object being looked at—like "Crystal gazing"—induces a form of *hypnosis*, and under

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hypnosis—as is well known—both *clairvoyance* and *telepathy* are strongly manifest.

Experiences at Séances

I have given a number of these in the chapter on Spiritualism, but shall here give one or two others to show how strongly they bear out my contention that hypnotism is at the base of the whole subject.

At the last séance I attended the sitters were *three* in number, viz., a tradesman friend, the “medium” (who is a gentleman of high education and a member of one of the learned professions whom I have known many years) and myself. The medium on meeting me one morning asked if I would like to come with him in the evening to our friend’s house to interview the spirit of his wife, who had died the week before.

We met as arranged and were taken into a nicely furnished room in which the wood-

work was enamelled white, the curtains white lace and everything bright and cheerful. The gas was turned down, but the room was somewhat lighted by a street-lamp across the way. After half an hour's silent sitting without result, our medium said, "*This room will not do, let us try another.*" We went into another room, which was pronounced equally unsuitable.¹ We then repaired to the medium's own house, where, amid more sombre surroundings, communication with the spirit took place by means of the "table-tilting" method. (See Chapter V.)

Just one more instance which supports my contention. We were ten at a séance when the "spirit" of a relative of our host came upon the scene unbidden and caused much

¹ While in the *intentional* induction of hypnosis by Braid's or other methods, surroundings—in the way of light, etc.—do not matter, the case is otherwise for the unintentional and *unsuspected* operation of *auto-hypnosis*.

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deep feeling. (This relative had met with a tragic death.) All but myself saw the apparition. I was eager to turn up the light and arouse my friends, but I thought this an exceptional opportunity of testing suggestion as in hypnosis. Then—as if I also saw the apparition—I said, “But this is not So-and-so (naming the relative), he had fair hair and beard, and this person is as dark as a Spaniard.”

The effect was startling. They all agreed that it was not their relative, one lady going into hysterics with the revulsion of feeling. Then I suggested that the visitor was gone, and the séance proceeded on other lines.

Here I must deviate a little to protest strongly against the insinuations of some critics who gibe at séances, and deem the sitters “simpletons and gullibles.”

On my part, I must say that the spiritualists whom I know (and these are not a few)

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are among the best educated and sensible persons that I have ever met. For instance, at one of the most recent séances which I have attended, there were ten sitters (six men and four ladies), and in that little assembly I was the only one who could not boast of University degrees, while no less than three had “prefixes” as well as “affixes” to their names.

The only explanation I can suggest with regard to the prevalance of Spiritualism, is, that its devotees do not seem to me to have troubled to thresh the matter out, so as to endeavour to find if there are not *physical causes* which can account for the phenomena they consider Super-Natural.

CHAPTER VII

ORIGIN OF THE SPIRIT IDEA

LOOKING back through the pages of man's long history, can we discover the time when there broke upon his brain the idea of spirits, spiritual existence, and life after death? Also what caused that idea to break upon his brain?

To arrive at this I think we must grope our way back to the time when what is now man had not yet qualified for his title, but was simply a pronograde form that had not yet acquired the power of intelligent observation.

Then as ages passed on he began to "take notice," as we say when our little ones first look around in evident wonderment. When he had reached that stage I think we can

ORIGIN OF THE SPIRIT IDEA

perceive when and how the spirit idea arose. As he began to take notice, things he could not account for appeared on every side! Great balls of fire emerged from the sea, crossed the sky and plunged back again. Acorns gradually became trees, and so on. Mystery upon mystery on every side.

In my "Children's World of Wonders" (Caxton Publishing Co., 3 vols., 45s.), in the chapter dealing with the reasoning powers of animals, I have given details of some experiments of mine on the effect of mysticism on animals, e.g., the effect produced on a dog of mine by a scrubbing-brush that crawled along a garden path without any visible cause. The effect produced on a cat by a supposed rat, that revealed itself as a small hammer when pounced upon and then ran away, etc. Experiments the result of which, I think, throws considerable light on the inquiry before us. What then could be more natural than that primitive man should

THE SIXTH SENSE

come to the conclusion that these things were being done by beings like himself, only that they were invisible? Thus, I think, originated the idea of "spirits" in general. "Thousands of Spiritual beings walk the earth, both day and night, unseen by mortal eye," writes a poet; and such indeed must have been the conclusion of primitive man. A natural sequence to this idea would be that there must be one of these "invisibles" inside of each person, for strange things were being done within as well as without! Thus would arise the idea of individual spirit.

Dreams then no doubt played their part, for it was found that when some person had died, the "invisible" from within him having escaped, could render itself visible at will, and in the night could come and visit the dead one's friends—the "invisible" not having died with his host. I think that in this we have the origin of the popular idea of "life after death!"

ADDITIONAL NOTES AND COMMENTS

I AM afraid many of my readers may have been a little annoyed by my frequent repetition of certain points. This occurred to me continually as I was writing, but I could not well see how to avoid it. My object was twofold, namely, to render the subject I was dealing with as coherent as possible, and to emphasize my points.

For this tautology I think my readers will the more readily pardon me when they remember that my subject is a complex one, and that some of the ideas set forth are original, e.g., the function of the pineal body.

Should any of my readers wish to experi-

THE SIXTH SENSE

ment for themselves in the fascinating, and obviously important subjects of clairvoyance and telepathy, they have opportunities all around them. It is of course not likely that many will be as fortunate as I have been in finding material, but there are incipient clairvoyants among all our friends.

The old-fashioned "willing game" often reveals incipient clairvoyance and telepathy. When a blindfolded person, having been brought into a room and asked to find some object or perform an act thought of, does this with precision three or four times following, that person—after practice—will become a good subject. This person must not be in contact with the thinker, but be guided by thought only and in silence. This old amusement has certainly been indulged in many thousands of times, but I doubt whether the cerebation involved has ever been studied.

In regard to the so-called "homing

ADDITIONAL NOTES

instinct" in birds and insects, as also in cats and dogs, when these, having been taken by rail to some distant locality, find their way home—sometimes after weeks of travel; while I attribute this to the functioning of the pineal body I do not for a moment suggest that sight plays no part. On the contrary, it is evident that when once *familiar scenes* are reached (as with the mariner reaching port) sight guides the rest of the journey.

I am just wondering if the following experiment by Professor Huxley, performed some forty years ago, lends support to my theory as to the function of the pineal body.

Everyone who is acquainted even with the outlines of biology, is aware that in all animals with ringed bodies—annelids, insects, and crustaceans—there are in each segment of the body two little ganglia from which proceed the nerves for directing the working of that segment.

THE SIXTH SENSE

The front pair of these ganglia is somewhat larger than the others, and represents the brain. But the removal of any of these ganglia does not kill the animal.

Huxley had under observation a number of crayfishes in a large tank, and to test what would be the effect, removed the brain from each of these. They fed and functioned just as usual, but to his surprise could not find their way to their homes, which were among rock-work. If the reader will refer to what I have said of the cockroach, bee, etc., in Chapter I, he will note that in connection with the brain there is in these animals a small organ which is said to be of some function unknown, and which I claim to be the homologue of the pineal body in animals of higher type.

Huxley, without anticipating this result, had removed this little organ, and so had done away with the sense of direction.

This by no means far-fetched illustration therefore lends support to my entire contention, for the "sense of direction" is but one of the numerous examples of perception without the operation of any of the usually recognized organs of sense. I am not overlooking the fact that in removing the brain Huxley must have cut off the seats of ordinary sight and smell as well as what might be the "direction finding apparatus." Still, he tells us they functioned normally in every way except in finding their homes! This point is worthy of consideration.

In conclusion, I wish to protest against the use of the word "Psychology" in connection with the subjects here dealt with, for I cannot make out what on earth "Ghosts" or "Spirits"—which the word implies—have to do with it.

The same may be said of "Medium," "Psychic," "Mystic" and "Occult." All these words were born in superstition,

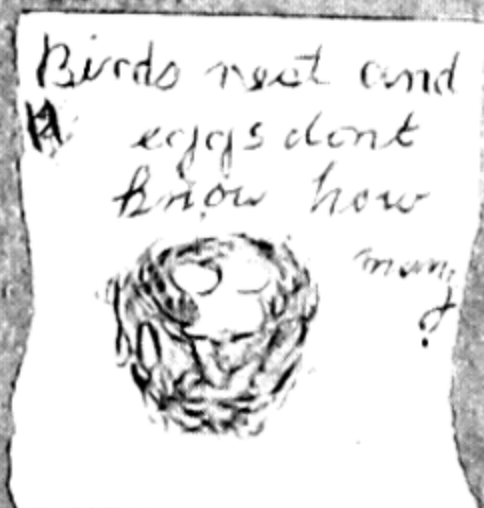
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fostered by ignorance, and handed down to us for want of thought.

I cannot help thinking that the subjects dealt with in this book would have been threshed out and explained long ago had not superstition claimed them as its own, and applied meaningless terms as the solution of the whole.

If this little book causes even a few persons to lay aside all preconceived ideas and consider the subjects it deals with without either favour or prejudice, it will have achieved its object.

PLATE III



TESTS

REPLIES

PLATE II

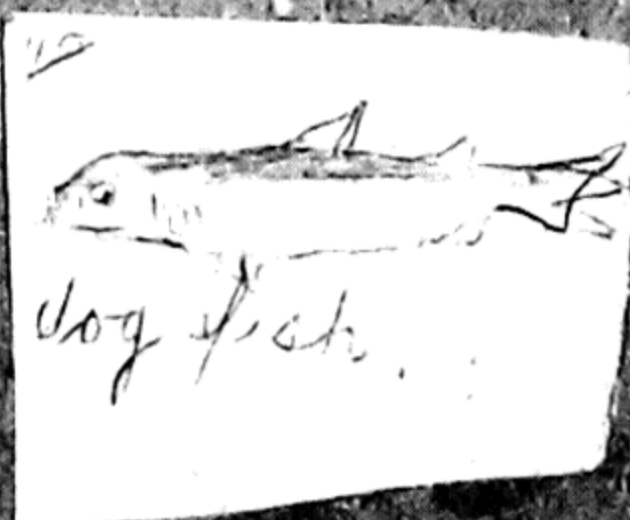
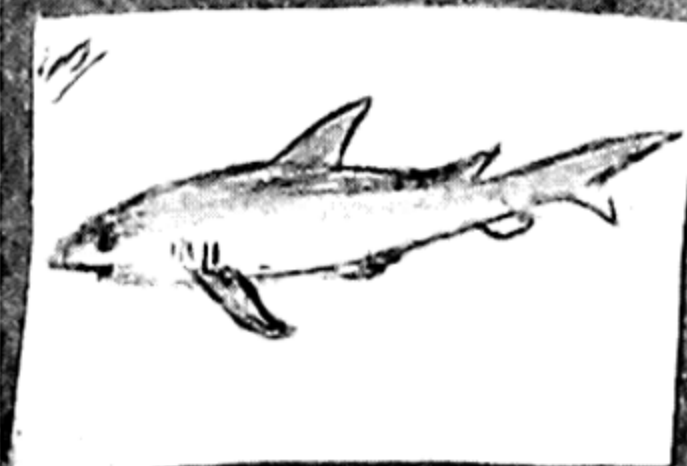
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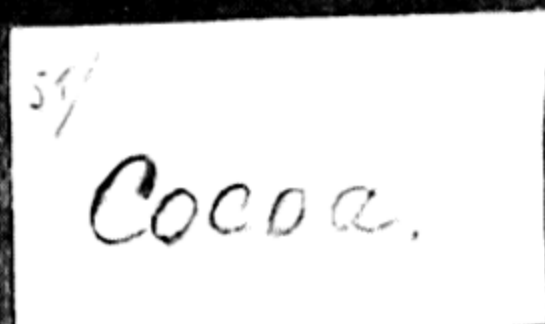
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7



8



TESTS

REPLIES



NOTES ON PLATES

THE sketches reproduced in the plates are intended simply as typical of the thousands I have mentioned in the chapter dealing with personal experiences with the exception of those numbered 5, 6 and 8. These last are selected to illustrate the following points :—

In Nos. 5 and 6 my young clairvoyant friend and I were nine miles apart, and it will be noticed that although No. 5 shows that a clear definition was obtainable at that distance, No. 6 shows that there also occurred considerable confusion. The note that accompanied the latter sketch said, " I can only make out an up-and-down line with something at the top. One moment it

NOTES ON PLATES

looks like a poplar tree without leaves, and the next moment it looks like a crucifix. I can't see what it is."

To other tests, at the nine mile distance I had but verbal replies, but all showed that there was some amount of perception. For instance, on one occasion I took three pieces of paper and made sketches on two of them, while on the third I placed a handful of groundsel that was at hand and that I had mashed up by rubbing between my hands.

On asking for reply to this test I received the following: "You took three papers and drew something on two of them. One I could not see at all, the other was something like a bird. You did not draw on the third paper, but put something on it that looked like a salad or some chopped herbs for putting in soup!"

(On one paper I had drawn a kingfisher, and on the other a milk-can.)

No. 8 is interesting and shows that some-

NOTES ON PLATES

thing like "Oscillation" must sometimes occur. In this test my young friend and I were sitting at the same table, a large biscuit-tin screening off my portion. The reply to this test occupied about ten minutes, and several pieces of paper were marked and discarded.

The remarks made during that time were to the effect that everything seemed on the jump. "You have written some word beginning with 'C,' but it looks to me like a lot of rings and pot-hooks having a dance."

No. 11 is amusing, and shows either a touch of unconscious humour, or that the dog's lead suggested a more appropriate article in the way of a baby-cart!

(The test questions are on the left of the page and replies on the right. The pencil notes on the replies are those of my young subject.)

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